

*St. W. 1114.*

A  
DISTINCT .DISCOURSE  
AND  
DISCOVERY  
OF  
The *PERSON* and *PERIOD*  
OF  
ANTICHRIST,  
WHEREIN

A Diligent Enquiry is made concerning the  
time of his *Rise, Reign, and Ruine*, The  
Answer whereunto is not peremptorily  
*Imposed*, but modestly *Proposed*.

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*In magnis, Voluisse sat est.  
Difficilium, facilis est Venia.*

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Published for publick good by *Christopher  
Ness*, Minister of the Gospel in *Fleet-  
street*.

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L O N D O N .

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EX LIBRIS

AND

DISCOVERY

TO

THE

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1670

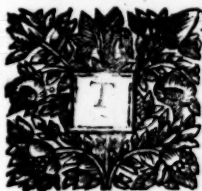
1670



TO THE  
Right Honourable  
**ANTHONY**

Earl of *Shaftsbury*, Lord *Pre-*  
*sident* of his Majesties most Ho-  
nourable Privy-Council.

*Right Honourable,*



The Etymologist, *Defines*  
*nobilis, quasi præ Aliis*  
*Virtute notabilis*, and  
the Heathen Sage  
saith, *Nobilitas sola*  
*est, atque Unica Vir-*  
*tus* ; The Antiquity of a Noble Race,  
is but the *matter* of true Nobility, 'tis  
*Vertue* that is the *Form* which quickens  
it, and gives life to it : If Nobility  
(which is but the Moss of time) do not  
grow upon the back of *Vertue*, it wants  
its true Supporter, and soon dwindles  
into nothing : *Quæ nos non fecimus ipsi,*  
*Vix ea nostra Voco.* 'Twas once a  
tart Sarcasm, *Meum Genus a me Inci-*

*pit, tuum Verò in te Desinit* : Antiquity of Pedegree, is only a Nobility by *Parchment*. That Nobility is most truly *Divine*, where *God* is the top of the Kindred, and *Religion* the Root of it : *Tantus quisque est, Quantus est apud Deum*. My Lord, this happy Conjunction of Honour and Vertue in your Lordship, ( I speak without Vanity ) doth plainly declare you an Honourable Patriot, yea, and in this sad conjuncture of Affairs, you have shone forth ( through the good hand of God upon you ) as a Star of the first Magnitude in our *British* Horizon, now when Hell and *Rome* have been *Clubbing* their most sublimated Wits to destroy King and Kingdom, Employing their deceitfull Dalilah's to cut off the *Locks* of our Land, and their crafty *Ulysses's* to steal away our *Palladium*, to wit, our Religion ( which is both our *Ornament* and our *Muniment* ) from us. Then did the Lord raise up your Lordship as the Atlas of *England*, to support a sinking Nation : it would be prodigious ingratitude not

to acknowledge it: Undoubtedly, my Lord, God hath given you ( I speak it not with the stinking breath of a sordid Sycophant ) a great *Soul* in a little Body for some eminent Generation-Work, and all your former Sufferings and present Diseases, serve but ( as a dark Soil in a well drawn Picture ) to set off your splendour and excellency : God hath given you a profound Judgment, and a most charming ( not an effeminate ) Eloquence, which is hitherto an effectual Instrument ( in the Lords hand ) to conjure down those Incarnate Devils that *Beelzebub* and his Eldest Son ( the Pope ) have raised up amongst us. Your Lordship hath not been like the *Nobles* of the *Tekoites*, that would not put their neck to the Lords work, as if it had been below their Greatness, *Neb. 3. 5.* but rather like the Nobles of *Israel*, who digged Wells with their Staves of Honour for the common good, *Numb. 21. 18.* You have done Worthily in *Epphrata*, and is famous in *Bethlehem*, God hath wip'd off the

Scan-

*Scandalum Magnatum*, Psal. 37. 6. Go  
on ( noble Sir ) as another *Joseph*, *Daniel*, or *Nehemiah*, to save much People alive from the hands of Popish Cut-Throats, *Nulla infelicitas frangit quem nulla Felicitas Corruptit* : let your Goodness so Sanctifie your Greatness, that you may improve this upper-Ground whereon you stand, and hold not your Peace for our enlargement in this day, Esth. 4. 14. The work of your day is to pull down this cursed *Antichrist*, ( here treated on ) and to set up our blessed Christ in his Throne, wherein that you may be daily more signally and more singularly usefull, is the Cordial Prayer of

*Your Honours much*

*Devoted Servant*

Christopher Ness.

Candid

Candid and Christian

# READER.



*The whole sum of our Blessed Bible is, that God made the World, and in it, Men, that of them he might Constitute a Church, wherein he might be purely Worship'd according to the Doctrine of the Law and of the Gospel, to the end of the World. This Church of God is always under some special Promise and Prophecy: The Comming of Christ in the Flesh, was the grand Promise and Prophecy to the Old Test. Church; and the Comming of Christ in the Spirit (in sending the Comforter in extraordinary Gifts) was the grand Promise and Prophecy to the New. Those were Promises and Prophecies of the former days, all which*

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*have had their full Accomplishment: There be also Promises and Prophecies of the latter days, to wit, of Christs Comming in Glory to confound Antichrist and all his proud helpers: Those are yet to be accomplished, as the Church of God was ever very inquisitive after the time of the 1st. and 2d. Comming of Christ, Matth. 2. 4, 7. Luk. 2. 25. 26. and Act. 1. 4. always waiting for the Consolation of Israel. Even so should we do now for Christs 3d. Comming, that he may not come like a Thief in the Night upon us, Revel. 16. 15. and 1 Thess. 5. 2. The Promises are the Magna Charta, or Grand Charter of the Church, purchased by Christ, Propounded, Ratified, and Accomplished in him, 2 Cor. 1. 20. The Promises are [ἡ μίση] exceeding great and precious, 2 Pet. 1. 4. They are first exceeding Great, as they are above our Fears, Wants, Prayers, Hopes, Tasts, and Imaginations; 2ly. Exceeding pretious, as proceeding from a pretious God, purchased by a pretious Christ, and both applied to and sealed on our hearts by  
his*

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his pretious Spirit, they are more pretious than the most pretious Stones in the World, though some Pearl be [περισταύρος] of an infinite price and value; all the comforts in Heaven and on Earth are wrapp'd up in the Swathing bands of the Promises: all our present comfort, and future hope, are hid in them, they are as good Money, as any in our Purse, as good bonds, as any in our Desk, and as good Jewels, as any in our Cabinet, more especially, the Promises of the latter day, which are called better Promises, *Hebr. 8. 6.* yea the best Promises, both in the Word and in the World: our Lord (like the Bridegroom of the Feast) *Joh. 2. 10.* keeps his best Wine till the last: Now tis a thousand pitties we should be so ignorant of them, or unacquainted with them, knowing so little what they are, and where they lay: we are not such Strangers to our Money, Bonds, Jewels, &c. If an Herod diligently enquire, *Matth. 2. 7.* how much more ought every true lover of Christ; As an help in this Enquiry, God gave the Spirit of Prophecy, a Daniel

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niel to the Old Test. Church, and a John to the New, Divine Prophecies are blessed Comments upon Divine Promises, that the Promises are all sealed, breeds Comfort; but that none of them are Dated as well as Sealed, this breeds uncertainty, especially considering how apt we are to Antedate Promises, and to Post Date Threatnings; but that Prophecies are Sealed, breeds sorrow, this made John weep, Revel. 5. 4. whereas the opening of the Sealed Book, was matter of great joy, for then the Elders took their Harps and blessed God, ver. 5. 6, 8, 9. to find out the due Date of the Promises and Prophecies of the latter day, is the design of this Manual; wherein you have a brief Landskip representing the very Quintessence of the most Illuminated Authors upon this Subject, and which gives you a prospect of such Varieties in a few hours, as cost its Author many Days, Weeks, Months, and Years hard Study: Thus a little Map represents a large Countrey, at one view, which will take up much time to travel over, Oh Search the Scriptures, Joh. 5. 39. as  
Trades.



Candid and Christian Reader.

John Tradesmen do their Shop-Books, and let  
bles not the Bible lie moulding beside you :  
tha If the rustiness of Gold witness against  
Com men at the last day, Jam. 5. 3. why not  
Date the mustiness of Books, especially of the  
tain Bible : Oh consider what is said here,  
e are and the Lord give you Understanding  
Date in all, so prayeth

s are  
John Aug. 25.  
ening 79.

*Tours in the best bonds,*

Christopher Nefs.

A

*Books published by the Author.*

1. **T**HE Crown and Glory of a Christian.
2. A Christians Walk and Work on Earth, till he come to Heaven.
3. A Protestant Antedote against the Poison of Popery.
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A

DISTINCT DISCOVERY

OF

The Person and Period

OF

ANTICHRIST.

## CHAP. I.

I. **S**uch is the tender love of our blessed Redeemer, to his dear Spouse (the Church) that he hath foretold her of all future Calamities (that should befall her in succeeding Generations) in the *Revelation*; wherein not only the *fata imperij* [the destinies of the Empire] are revealed, but also the *fata ecclesiæ* [the concernments of the Church] and the former are discovered for the sake of the latter: many great persons and affairs of the world are indeed Recorded in Scripture, which had been (as many others are) passed over in silence, save only that they

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are

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are [ *in ordine ad Ecclesiam* ] relating to his Church : but especially Christ hath *forewarnd* his Church of that great Calamity by *Antichristianism* that she might be *forearmed* against it.

2. The Church of God is always under some *divine prophecy*, under some part of those *unalterable decrees* of Heaven, that were *unseald* and *reveal'd* by Christ to *John*, and which have their orderly execution in a continued *Series* of Providence in the world: thus Christ told his servant, that the Churches *first Calamity* (after his *white horse*, his *Riding forth conquering* and to *Conquer in the Gospel*) should be those *10 persecutions* under *Rome Hea-then*. *Revel. 6 3.* to the end. her *Second* (after the dethroning of the Dragon in those *Hea-thenish Emperors* by *Constantine the Great*) should be *that flood of Arrianism* that came out of the *Dragons mouth*, when *Rome* was *Christian*. *Revel. 12. 9 13. 15.* This *Heretic* was so pestilential to the Church, that it compelled even *Christian Emperors* to rage against *Christi-an Congregations*; as if they had been tearing out their own bowels: then the Churches *third Calamity* should be the double beast, *Political* and *Ecclesiastical*, which like *Samsons Foxes* are tied together by the *Tales*, and exercise the *Cruelty* of the *Dragon* under the *7th head* against the Church making up *the great Antichrist*; then became *Rome Antichristian*. *Revel. 13. 1. & 11.*

3. There

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3. There be sundry Enigmatical Intimations of this *Antichrist* in the Old Testament both in *Persons*, *Names* and *Titles*, all which bear at least a Resemblance of him as, 1<sup>st</sup>. in person. Thus *Daniel's Antiochus* is made a Type of *John's Antichrist* by the most judicious Interpreters. This *Antiochus* doth not only præfigure his Antitype in name (whose name signifies an Adversary or Opposer) but also in disposition and all manner of practice. 1<sup>st</sup>. in disposition, *Antiochus* was crafty, of an impudent face, and ([ *ad omne malum inverecondus* ]) notoriously thameless: so *Antichrist* hath a *whores forehead*, out facing the day-light of the Gospel, yea and the *Sun of Righteousness* himself, daring him to the face.

4. As *Antiochus* resembles this *Antichrist* in disposition, so 2<sup>dly</sup>. in practice; as, he war'd against *Judas Macabæus* the Captain general of the people of God, to wit, the *Jews*; so this *Antichrist* wages war against Christ the Captain General of the Church: as *Antiochus* exalted and magnified himself above every God, and spoke *morvellous things against the God of gods*. Dan. 11. 36. So doth *Antichrist*. 2 *Thess*.

2. 4. As, he took away the dayly sacrifice, polluted the Sanctuary, and set up the Abomination of Desolation, so doth *Antichrist*; as he bewitched many with fair Speeches, so *Antichrist* deceives the world with his Intoxicating Cup of fornication. 2 *Thess*. 2. 9. Lastly as

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he prosper'd till the Indignation was past. Dan. 11. 36. Even so must *Antichrist* do.

5. Thus have we a representation of *Antichrist* in *Daniel's* proper name and person of *Antiochus*; so secondly in *Zacharie's* appellative name or *Periphrasis* [of a foolish Shepheard] by way of eminency, whom he foretells should arise in the Church, as a punishment for rejecting Christ, who should eat the flesh of the fat, and become as ravenous as a cruel beast, tearing their limbs asunder. Zach. 11. 13. 15. 16. This Hieroglyphick doth not only signify those Theives and Robbers which were Shepherds over the Christ-killing Jews. Job. 10. 10. but also that Grand-idol-shepheard *Kal' ēsoχuv* over the outward Court-Christians or Papagan Gentiles, against whom God denounces this wo, that his arm shall be dried up, and his right eye shall be utterly darkened. v. 17. *Cyprian* makes the King of *Babylon*. *Esa.* 14. and *Gregory* makes *Leviathan*. Job. 41. to be the types of *Antichrist*.

6. The 3d intimation out of the old Testament concerning the *Antichrist*, is in the title prefixed to the 9th Psalm. [על-מור לבן] *Gnal-Muth labben*. upon the death of the Son. now who this Son should be, is controverted. Some makes it *Absalon* [David's own son] this is improbable; others understand it of *Goliath* more probably, who was the son of perdition; whom *David* calls [O thou enemy.] v. 6. not onely

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onely a son of perdition [*actively*] as he was a destroying son, *having destroyed Cities*: but likewise [*passively.*] made to be taken and destroyed, his destruction of others should end in his own destruction, he should *sink down into the Pit*, v. 15. Thus *Antichrist* is call'd a *Son of perdition*, 2 Thes. 2. 3. a *Destroyer*, Rev. 11. and one that shall *sink into the lake of Fire and Brimstone*, Rev. 17. 8. and 19. 20. when Christ shall overcome him, as *David* did *Goliath*.

7. To omit *Daniels 4th.* Empire, (which was to be such a destroying beast, as *no name* could sufficiently *express it*; for the 1st. he calls a *Lyon*, the 2d. a *Bear*, the 3d. a *Leopard* but the 4th. he names a *Beast in General* as if exceeding, as well as including the Savage nature of all the three former) *Dan.* 7. 4, 5, 6, 7, 23. and other places of the Old-Test. that hold forth (at least) obscure Representations of *Antichrist*: let us now come to the New-Test. where the *Vail is done away*, and where he is without a parable, and plainly characteriz'd, he is by a Prophetick spirit so punctually, and with so many circumstances described, as if pointed at by the finger, and as if that description were an *History of things past*, and not a *Prophecy of things to come*.

8. The New-Test. indeed tells us, *there be many Antichrists*; as 1 *John* 2. 18. (that were as petty-enemies to Christ, in comparison to

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the grand Impostor) such as *Theudas*, *Act.* 5. 36. who under pretence of a Prophetick spirit, misled many Jews; and *Judas the Galilean*, *v.* 37. who seduc'd the People into a Sedition, in which they perished: and *Simon-Magus*, *Act.* 8. 9. who was so great a deceiver, that he was attended on as an Oracle, *v.* 10. and accounted of as a God: after those, *Barchozba* or *Benchokebab*, (so famous in Jewish Stories) the Son of a Star, though but a blazing one, that soon consumed it self into ashes.

9. All those grand Hereticks that liv'd in the times of the Evangelist *John*, (such as *Ebion*, *Nicolaus*, and *Cerintus*,) and that black-Roll mention'd by *Eusebius*, and other Church-History-writers, (such as *Cerdo*, *Marcion*, *Novatus*, *Arrius*, and many others, *Ejusdem farinae*) were all particular and inferior *Antichrists*, who plaid at small games against the Church, in respect of this great one, who was to tread down the outward Court of the Temple for so many Centuries of years.

10. All those false or pretended Christs, (that are spoken of in Scripture, as *Matth.* 24. 11. 24. *Act.* 20. 29. 30. 1 *Tim.* 4. 1.) were but harbingers to him that is call'd (the *Antichrist*) by way of Emphasis, to usher him into the World. Thus as if Christs Ape, he hath his *πρεdecessores* or forerunners to attend



Chap. I. *and Period of Antichrist.* 7

tend him, as *John-Bapt.* was *præcursor* to our Lord: briefly, all such as deny *Christs* coming in the flesh, are *Antichrists*, 1 *Joh.* 4. 3. such as are for *Judaisme* and *Jewish Ceremonies*, following *Moses*, as if there were no *Messiah* for the Churches Lawgiver; such as set up a covenant of works, who in *denying the Testament*, deny also the *death of the Testator*; yea, all such as oppose either the *natures* or *offices* of *Christ*, are (*quodam--modo*) *Antichrists*.

11. But as there be many *Devils*, yet but one *Beelzebub*, one prince of *Devils*; so though there be many *Antichrists*, yet but one grand-prince-*Antichrist*, that bears Gods brand upon him in Scripture-Record: The Holy-Ghost hath stigmatized him, (as *Ahaz* was, *this is that King Ahaz*, 2 *Chron.* 28. 22.) so this is the *Scarlet-Whore*, *Rev.* 17. 3. this is the *Tetræfilius*, the *base-born-Beast* that springs out of the Earth, *Rev.* 13. 11. This is he (*the man of Sin*) which is an *Hebreaisme*, for one notoriously sinful, the first-born amongst the Sons of *Belial*: This is (*that Son of perdition*, 2 *Thes.* 2. 3.) brother to *Judas*, who betray'd his Lord, whom *Christ* calls by the same name, (*the Son of perdition*) *Joh.* 17. 12. Those are all ἐμφανίως dicta, pointing at Ἀντίχριστον ὁν σαὺλ that (like *Saul*) overtops all the other *Antichrists* by the head and shoulders.

12. The name [*Antichrist*] properly imports one having contrariety and opposition to

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*Christ*: Thus is he contrary to Christ in that Apostolical description of him to the Church at *Thessalonica*, as 1. in *his pride*, he is contrary to Christ in *his Humility*, who was lowly in heart, and came not to be Ministered unto, but to Minister, Matth. 20. 28. but Antichrist exalts himself above all that is called God, 2 Thes. 2. 4. This incarnate Devil (as the Fathers call him) like his elder Brother Lucifer, Esa. 14. 12. 13. would advance his Throne above the Stars of God, whereas Christ is call'd ἀγίος, he will be called ἀγιόλαος, as if he were not only above the Stars of God, but also above the Sun of Righteousness himself, His Title is Holiness it self: he is contrary to Christ, 2ly. in His Holiness, (as well as in his Humility) for he is called the wicked one, 2 Thes. 2. 8. [ὁ ἀνομος] a Lawless one, who makes not the Laws of God his Rule, as the Holy Child Jesus did; but can abrogate, or at least dispence with such Divine commands, as holds not consistent with his mystery of iniquity: 3. He is contrary to Christ in his Truth, for Christ is Truth it self, Job. 14. 6. but Antichrists coming is after the working of Satan with lying wonders, and all deceivableness, 2 Thes. 2. 9. 10. the Father of lies; as he was the first raiser, so he is the chief supporter of Antichrist in the World: Thus in those and other respects, Antichrist is a contradiction to Christ.

C H A P. II.

14. **N**OW come we to enquire who this Antichrist is, about which there hath been much controversy, since the smog of the bottomless-Pit hath darkened the truth of God in the World: If there were such doubtful Questions in the days of the Gospel, about *the Person of Christ*; yea, even among the Disciples of *John-Baptist*? saying, *Art thou He that should come? or must we look for another?* Matth. 11. 3. no wonder then if there be so in our days, about *the Person of Antichrist*, [ *who he should be* ] whom the word of God so fully describes, yea, and that among our own Divines also, see *Baxters Association*. Pag. 69.

15. In my inquisition after him, I shall follow this Method; 1. *Negatively*, showing [ *who he is not,* ] and 2. *Positively*, [ *who he is,* ] of the 1<sup>st</sup>. *Negatively*, some would have *Theudas* to be *him*, because he was a great Impostor, *Act. 5. 36* others *Simon-Magus*, who was a greater Deceiver, and to find *Grotius* ( *a man of great learning* ) of this Judgment, I much wonder at, which makes some fear he plaid the *Cassandrian*, in gratifying the *Romanists* herein, who would gladly enough receive any Interpretation, *to wipe their mouths from the Beast*: I have shewed above how both

both those indeed were inferior *Antichrists*; but neither of those could be the great *Antichrist*, for they wanted both *Time, Place, People, Kingdom, and Succession*.

16. As *Grotius* mistakes in this of *Antichrist*, so in that of the Witnesses, whom he makes Two Bishops in *Jerusalem*, witnessing against that Sorcerer: Thus, *Dato Vno absurdo, mille sequuntur*, This Interpretation is full of Absurdity; for the *Revelation* about the Beast and the Witnesses, was a Prophecy of things to come, Revel. 1. 1, 3. and 4. 1. but the Story of *Simon-Magus* was past and of no such consequence, though many in *Samaria* and at *Rome*, wondred at this Magician, yet this was nothing to the whole Worlds wondring after the Beast that slew the Witnesses; and if *Simon* were [the] *Antichrist*, then *Peter*, and *Paul*, must be the Witnesses against him, (rather than the Two fore said Bishops) because they lived in his time, and encountred with him; and *Peters* Ministry (if *Eccles.* Story be true) destroy'd him.

17. *Bellarmin* affirms that Antichrist must be a Jew, of the Tribe of *Dan*, whom the Jews must receive for their Messiah, *Bell de sum pont. lib. 3.* and *Remandus de Antichristo*, says further of him, that he must Reign in *Jerusalem* three years and half, and at length attempting to mount up to Heaven, shall be slain by Christ on the Mount of *Olives*: and

*Pererius*

2. Chap. 2. and Period of Antichrist. 11

*Pererius* in *Dan. lib.* 15. adds still more of this trash, that he must not only be Circumcised and observe the Sabbath, but also must be born in *Babylon*: Thus those *Romanists* labours in the very fire with the figments of their own brains, to put *Antichrist* far of from *Rome*, not any of those notions seem so much as probable, unless the last of being born in *Babylon*, mystically taken.

18. The Absurdity of this opinion is easily detected, for Antichrist was to succeed the Apostle *Paul's* time and *John's*; but the 10 Tribes were cast off long before, and much more the Tribe of *Dan*, which was the first Tribe that forsook the worship of God, and fell off to the Gentiles, (which *Jacob* foresaw, and look'd up to God for *Salvation by Christ* for them, *Gen.* 49. 18.) their Idolatry being Recorded, *Judg.* 18. 30. and 1 *Kin.* 12. 28. 29. therefore is there no mention of this Tribe in the First Book of the *Chronicles*, wherein all the other Tribes are mentioned, because they were of a long time Revolted from the true Religion.

19. Besides, if this pretended *Antichrist* were to be of the Tribe of *Dan*, how should he be received of the *Jews* for their Messiah, (as those *Romanists* dream) seeing the *Jews* expect their Messiah out of the Tribe of *Judah*, from the Posterity of *David*, and not out of this Tribe; neither doth that other notion  
of

of his Reigning Three years and a half, hold any better consonancy, either with Scripture or Reason, that so many Nations should so suddenly subject themselves to the Government of a *Jew*, (as is clear must do to *Antichrist*) after such inveterate hatred of all Nations against the *Jews* for so many years, which all Histories do testifie.

20. Indeed several of the Fathers were of this opinion, that this Tribe of *Dan* was left out in that 7th. of *Revel.* (where all the Tribes were sealed) because *Antichrist* was to spring of that Tribe; Yet *Austin* gives another defendant, (in his 11th. Homily on the Apocalypse) expounding the two horns of the Beast, to be the two Testaments; [ *whereas if the Beast (Antichrist) be a Jew, he is only for the Old Testament, for the New-Testament is not for restoring Judaism, and for rebuilding the Temple at Jerusalem* ] and whereas he resembles a *Lamb*, yet speaks as a *Dragon*; that is to say, he presents himself under the name of Christianity, to spread abroad secretly the venom of the Devil: Thus he thought him a Christian rather than a *Jew*, and *Tostatus*, *Oleaster*, &c. calls this about omitting *Dan*. in *Revel.* 7. ] a fabulous Interpretation.

21. That which occasion'd the mistake of the Antients is, that this Tribe was likened to a *Serpent* and to an *Adder*, Gen. 49. 17. (as well as the omission of the Tribe of *Dan* in

Chap. 2. and Period of Antichrist. 13

the sealing work, *Revel. 7.* as before ) but the clearest Interpreters do understand *Jacobs* Prophecy, to have relation to *Sampson*: and the Fathers (living so long before Antichrist came to his full growth ) may well have their grain of Allowance given them ( as all holy men ) in those mistakes , especially in their Allusions and Allegories, concerning this Serpent, which they lay down as *Conjectures* only, not as *Positive* and *Divine Truths*.

22. It may ( with as much probability ) be said, that *Antichrist* shall arise out of the Tribe of *Simeon*; because *Moses* makes no mention of that Tribe in his Benediction of the Tribes, *Deut. 33.* as that he shall come of *Dan*, because *John* makes no mention of him in the Signation of the Tribes, *Revel. 7.* But they render better Reasons for both those Omissions, that say, *Simeon* was omitted by *Moses*, for his bloody treachery against the *Shechemites*, and *Dan* by *John*, for his notorious Idolatry, and Revolting from God, he saw deep adversity on them, *Judg. 1. 24.* as well as gross Apostacy in them that prayed so abruptly, *I have waited for thy Salvation*, *Gen. 49. 18.* *ut Suprà*, *Tremel* saith, *Simeon* was omitted, because included in the Benediction of *Judab*.

23. Our own Country-man *Dr. Donne*, hath a better gloss about *Antichrists* arising out of the Tribe of *Dan*, than this of the *Romanists*

or Antients; for he wittily observes that the word [ *Dan* ] in the Hebrew language signifies *judgment*, and *Antichrist* taking upon him the power of *judgment* over all Faith and all Actions, as if he were the *Judge paramount* of Controversies, setting himself in Christs stead, who is *Judge of the world*. Thus *Antichrist* in a way of allusion to its signification may be said to come of *Dan*.

24. But to omit the refutation of all other opinions about their fictitious Antichrists, let us now come to this that hath the fairest pretences of all other, that they may wipe the mouth of the great man of *Rome* from the beast, they have strenuously asserted, that the great *Turk* is Antichrist, and *Mahomet* is the false prophet, for (say they) the *Turk* is a profess'd enemy to Christ, warring against Christendom, (*quà talis*) and that his seat is *Jerusalem*, in the temple of *Solomon*, and this agrees (say they) with the character of *Antichrist* exactly, who is said to be in the Temple of God, and to sit in that City, where our Lord was Crucified, to wit, *Jerusalem*.

25. Here is a clear story, yet if seriously weighed in the balance of the Sanctuary, it will be found light and misapplied: for, *Antichrists* Seat cannot be *Jerusalem* according to *Johns* description, who calls that City, *the City of the beast*, which in his time was *the great City*, that *Ruled over the Kings of the Earth*, but so did  
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not *Jerusalem* when he wrote the *Revelation*. *John* wrote that Book about 94 years after Christ; but it rather was then a ruinous heap onely, it was burnt down to the ground in *Titus Vespasians* time: and the *Revelation* was not writ till *Domitian* ( who succeeded *Titus* ) banished *John* into the *Isle Pathmos*. *Revel.* 1. 9. So must be after its destruction.

26. As *Jerusalem* cannot be the great City in *Johns* time, neither stands it upon 7 Hills as *Rome* doth, which all *Roman* Histories take special notice of; hence is she called by the Antients *ἑπτάλοφος*, *Septi-collis urbs*, and that Verse of *Propertius*.

*Septem Urbs alta jugis, toti quæ præsidet orbi.*

This cannot be truly applied to *Jerusalem* without notorious violence to the truth; and *John* tells us peremptorily that the whore is Seated upon 7 hills, as *Revel.* 17. 9. which the very Jesuits themselves deny not.

27. Neither can it be made apparent that there is any Temple ( of *Solomon* especially, which was destroyed by *Nebuchadnezzar* in *Zedekiahs* time, and a new Temple builded in *Cyrus* Reign ) for Antichrist to sit in at *Jerusalem*: for after the second Temple was destroyed by *Titus Vespasian*, we do not read any thing of a third ( though *Julian* himself indeavoured it ) that was ever built, and *Galatinus* the Monk proves by the Antient *Talmudist* that there

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there shall never be any building of a third Temple. *Galat. de Arcan. cathol. Ver. lib. 5. Cap. 10.* Yea and a more pregnant Testimony we have from Christ himself, who says, *that one stone shall not be left on another that shall not be overthrown. Math. 24. 1. 2.* and both Temple and City should be troden under by the Gentiles, until the time of the Gentles shall be fulfilled. *Luke. 21. 24.*

28. Though it be said that Antichrist shall sit in the Temple of God 2. *Thess. 2. 4.* It must not be meant literally of some material Temple built of Wood and Stone, but mystically of the Church of God; as the best Expositors (both Antient and Modern) doth interpret: and as for these words, [ *where our Lord was Crucified* ] they must be taken mystically also, as *Sodom and Egypt* are, for as the Seat of the beast must be a place, like *Sodom* for impiety, and and like *Egypt* for tyranny; so where Christ must be Crucified, either in Cruelty to his members, *Act. 9. 4.* or in Contemning his Gospel, *Heb. 6. 6.* but more of this after, in the definition of Antichrist) or in the Sacrifice of the Mass, and this is Rome.

29. Besides, that *Jerusalem* is never called the great City in Scripture, neither is it capable of that description in *Revel. 17. 10, 12, 13.* For where do we read any where of that City, [ *Jerusalem* ] that it had 7 Kings, 5 of them to be slain, and one there was remaining in John

time

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time (which cannot correspond with that City that was then destroyed and had no King over it) and another to come to make up the 7th; and then the beast appears [ *Hoc cum Sanctâ Urbe non omnino quadrabit* ] this corresponds better with the Temple of Peter, and Papal chair ( *ut infra* ) then with the Temple of Solomon or Throne of David.

30. I may add further, that our Lord was not properly Crucified in *Jerusalem*, but without the City, as *Hebr.* 13. 12. but suppose it were within *Jerusalem*, yet was it done under the Roman Empire, and by Pontius Pilate, ( a Roman-Magistrate ) yea, and after the manner of the Roman death, for the Jews used not that manner of punishment, and should that clause be understood literally, the Argument would conclude as strongly for Sodom, or Egypt, ( to be the Seat of the Beast ) as well as for *Jerusalem*.

31. As that unquestionable character of Antichrist ( that he should sit in the great City which ( in Johns time ) Reigned over the Nations ) cannot agree with the Great Turk; which City at that time ( as is made manifest ) was not *Jerusalem*; So neither can this character any better suit with him, that the mystery of Iniquity must be an Apostacy from the Christian Faith once embraced; but the Turk ( whatsoever he be ) is no Apostate, being descended of a Nation that never was Christian,

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but honouring another *Prophet* above the true Christ.

32 Neither is *Antichrist* said any where in Scripture, to come like a *Victorious Conqueror* with potent and puissant Armies, (yea such as are innumerable) as the Turk does, but as a *grand Impostor*, *deceiving the Nations by the deceitful workings of Satan*, 2 Thes. 2. 9. nor must *Antichrist* Sit in *porcorum bara*, or in *Dæmonum Stabulo*, [in such a Crowd of Infidels] as the Turk does, but in the Temple of God, *in the midst of the Church*: besides, the Turk is an *open Enemy*, no *mystery of iniquity*, no Church-man, no Priest, no *false Successor of Peter*, no *worshipper of Images*, no *Usurper of a Deity*; so cannot be [the] *Man of Sin*.

33. Moreover *Antichrist* hath horns like a Lamb, looks like Christ, so doth not *Mahomet*, who never was a Christian, (2.) *Antichrist* *heald the Wound* (which the 6th. head had gotten) by a new sort of Idolatry, to wit, *Worshipping of Images*, this *Mahomet* *abhors*, pretending to worship one God only; (3) *Antichrist* comes with signs and lying wonders, which *Mahomet* pretends not to, but says (to cover his want of miracles) that Christ was sent with Signs, but he with a *Sword*: and (4ly) *Antichrist* pretends to be *Christ's Vicar* in all his Actings, but this *Mahomet* thinks below him as *above Christ*. See Rosse. Πανσιβ. pag. 165.

34. As to the time of both their Originals; it must be confessed that *Papism* and *Mahumetism* were (much what) contemporary, and therefore Dr. *Sibs* (in his *Evang. Sacrifice*) calls them *Twins*, because they had their beginnings (about the same Century: *Mahumetism* being the very next Heresie that succeeded *Papism*; the first overspreading the *East* and the *South*, as this 2d. did the *West* and the *North*. *Pareus Medull. Hist. Eccles. pag. 247. Oslander Epitome 7. Century. pag. 31.* And both those pestilent furies hath raged in the world ever since. [*it à merente mundi perfidiâ*] a wicked world deserving no better; these two being the Sink of all former Heresies.

35. *Mahumetism* is the Scum of *Judaism* and *Paganism* sodden (as it were) together, and strawed over with a little spice of Christianity: and their *Alcaron* contains a Religion every way accommodated to the carnal affections and corrupt inclinations of mankind; the plausibleness of which (together with a *Successful Sword*, which, (he saith) must do greater things then either *Moses* or *Christ* with all their Miracles) hath overspread a great part of the world. Hence the *Turk* is called the great *Leviathan* of the land that swallows up all before him; as he long ago devoured the holy land, and the Golden Candlesticks of *Asia*.

36. Why this *Mahumetism* hath spread so far, and continues so long in the world, *Rosse*.

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View of Relig. pag. 175. Saith, the *half-moon* is erected instead of the *Cross*. 1. from the looseness of the Clergy and Laity. 2. from the continual Jarrs and digladiations among Christians about Religion. 3. to punish the wickedness of the *Greek* (it may be added, and *German*) Emperours: *Mahumetism* hath lasted already above a 1000 years. pag. 177. & 179. It is too too manifest to this day, how the *Turks* improve their Empire on Christendom, which is not so zealous in defence of the truth, as those [*Musulmanni, believers, or rather misbelievers*] are fool-hardy for their false god; and the *Turks* Superstitious Credulity of fate (prefixing the hour of every mans death, which he can neither defer nor hasten) makes them both *fearless of Danger* and *Careless of their own security*, this makes them successfull in war.

37. Some learned men are of opinion that God rais'd up the *Turks* to punish the *Romans*, for being so *Cruel to his Saints*, and for their *Notorious Idolatry*. The *Turks* (being haters of Idolatry) are made the Rod of Gods anger to punish *Christian* or rather *Antichristian* Idolaters. It is worth our observation, that as yet they have not done much harm to the *Protestant Churches*; but most to the *Ignorant Greeks* and *Idolatrous Papists*.

38. The *Eastern Roman Empire* the *Turks* have laid waste, and the *Western* hath not taken warning according to *Rev. 9.* 20. God

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God will do his work with his *Rod* and then *burn* it. This Empire shall be destroyed *per intestinas divisiones*, as *Luther* in his *Mensalia* affirms; in the mean time, as he is an enemy to the God-head and pure Gospel of Christ, so he is an *Antichrist*, called *Orientalis Antichristus* the Eastern *Antichrist*.

39. Yea, our Dr. *Holmes* doth strongly assert, that the *Turk* and the *Pope* make up one *Antichrist*, and he gives those reasons for it, 1<sup>st</sup>. *Mahometism* was hatched by *Sergius a Popish Monk*. 2<sup>ly</sup>. according to *Dan.* 7. ver. 8. 24. The *Turk* possesses three of those Kingdoms which were under the *Pope*. 3<sup>ly</sup>. the *Turk* sits over the *Material*, as the *Pope* over the *Spiritual Temple*. 4<sup>ly</sup>. both their names amounts to 666. *Mdoquel* in the Greek as well as *Ααλκιβος*. 5<sup>ly</sup>. both are *Sons of perdition*, the two Masterlimbs of *Antichrist*, the one *Eastern* the other *Western*.

40. Unto all this concerning the *Turk*, I shall only subjoyn the choice observation of that holy and learned Servant of Christ, Mr. *John Cotton*, who intimates (in his Treatise upon *Revel.* 13.) that while the *Pope* stands, no war against the *Turk* can prosper; for it was because of *Romes* sin that the *Turk* was so advanced. God raising up a *beastly Engine* to punish a *beastly Religion*. Thus may the *Turk* be one *Antichrist*, but not [The] *Antichrist*, or at most but one Limb of him, which shall stand longer

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than the other Limb; for we Read of the *Turks*  
Rise in *Revel.* 9. but no where of his Ruine,  
till *Revel.* 20. 8.

### CHAP. III.

41. **H**itherto *Negatively*, what is not [The] *Antichrist*, now I come to shew *Positively*, what is? If we hunt this beast home (*quasi cum Catulis fidelibus*) this Fox that hath most spoil'd the *Vineyard of Red-Wine*, will be found to Kennel in *Rome*; The *Ld. Chancellor Bacon* told *K. James* (in a dispute about *Antichrist*) *had he an Heu and Crye for it, he must apprehend the Pope by it.* And as for his birth and *Nativity*, his *Father was an Amorite*, and his *Mother an Hittite*, what ever he profess to the contrary.

42. *Antichrist* is taken either *Generally* for every one that is against *Christ* and thus all those opposers of *Christ* forementioned are *Antichrists*, in this Sense; *there were many Antichrists* in the *Apostles* time: or tis taken *Specially*, and that two ways. 1<sup>st</sup>. Either for some notable Empire that *openly* opposes it self to the *Kingdom of Christ*; thus the *Turkish Empire* may be *Antichrist*, or that doth it *privily* and *closely*: so 'tis the *Popish Empire*. 2<sup>ly</sup>. 'Tis taken *συνηδοχικώς* for the most principal part of that Empire, and so the head of the *Popish Empire* is truly call'd [The] *Antichrist*.

43. That we may come more distinctly to the knowledge of this *Antichrist*, Learned Cha-



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mier lays down a most sure Rule. *Quicumque omnes Capit Antichristi Notas ( quas Scriptura delineavit ) est Antichristus : whosoever hath all those Characters ( wherewith the Scripture deciphers Antichrist by ) is [ the ] Antichrist :* but it will appear by the Sequel, that the Pope of Rome hath all those Characters upon him, by which the word of God describes him, therefore it necessarily follows that the Pope of Rome is [ the ] Antichrist.

44. And there is another infallible Axiom used by our Protestant Divines to the same purpose, *Cui Competit Definitio, ei Competit Definitum*; but the Definition (that the holy Scriptures afford us) of Antichrist doth best accord with the Pope of Rome; therefore he is the thing defined, to wit, Antichrist: that description (the word of God gives of Antichrist) doth not only shew what, but who he is (called) Antichristus ille magnus, the Great Antichrist.

45. The holy Scriptures gives us this definition of Antichrist. (1st.) he is an Apostate (or Runegado-Christian) (2ly.) professing friendship to Christ, but practising enmity against him, (3ly.) Stirred up by the efficacy of Satan. (4ly.) Usurping a Monarchy in the Church, (5ly.) Exercising his Kingdom in the great City that Reigneth over the Kings of the Earth (6ly.) Behaving himself in the Church of God, as if he were God. (7ly.) Seducing the Nations with lying wonders. (8ly.) A man of Sin, a Son of perdition.

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*perdition, a wicked one, an Idolater. (9ly.) Ambitious, Cruel, full of all uncleanness. (10ly.) To be revealed in those last times, (11ly.) to be Consumed by the breath of Christs mouth, and (12ly.) to be destroyed by the brightness of his Coming.*

46. That he must be 1<sup>st</sup>. an *Apostate*, a faller away from the truth. 2 *Theff.* 2. 3. *demonstrates* [*Refuga à domino suo*] as *Austin* calls him, one that departeth from the faith and purity of Religion. 1 *Tim.* 4. 1. 2<sup>ly</sup>. in *pretence a Friend* to Christ, but in truth an *Enemy*. He must be a *Christian* (*titulo-tenus*) is shown us by his *sitting in the Temple of God.* 2 *Theff.* 2. 8. and by his having *horns like a lamb,* *Rev.* 13. 11. This veil of the name of Christ, colours over all his wickedness and makes him a *mystery of iniquity.* 2 *Theff.* 2. 7.

47. Yet in reality *Antichrist* must be an enemy to Christ (notwithstanding all his pretences for him) 1. *Job.* 4. 3. though the Greek particle [*Avt*] signifies Substitution and Vicegerency; so *Antichrist* is one for Christ, yet [*Avt*] as it implies opposition and Contrariety shows, he is one against Christ, though he *look like a lamb,* yet doth he speak like the *Dragon,* *Rev.* 13. 11. yea and Acts like the *Dragon* also, for the *Dragon gives power to the beast.* *Rev.* 13. 4. \*and the *beast makes war with the Saints.* v. 7, yea and *with the lamb too.* *Rev.* 17. 14. (though he seem to be like him and for

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for him) *the beast and all his ten horns do war against Christ.* Rev. 19. 19. he is call'd *Ἀντικείμενος.* 2 *Thess.* 2. 4. an Adversary.

48. It appears 3ly. that *Antichrist* is one stirred up by the efficacy of Satan, not only because *the Dragon gives power to the beast.* Rev. 13. 4. but also his coming is described to be, by the working of Satan. 2 *Thess.* 2. 9. [ *Καὶ ἐνέργειαν τοῦ σατανᾶ* ] *Antichrist* must have the most eminent Activity of Satans skill, both to found and finish his Kingdom. Satan delivers *the Key of the bottomless pit to him.* Rev. 9. 11. and makes him the great Steward of his house, insomuch as *Antichrist* hath a greater power (according to their belief) in Hell, then Joseph had given him by Pharaoh in Egypt, thus *Antichrists Doctrine* is call'd *the Doctrine of divells* and his habitation, *the habitation of divells.* 1. *Tim.* 4. 1. and *Revel.* 18. 2.

49. *Antichrist* must 4ly. *Usurp a Monarchy in the Church*; not onely a Spiritual, but also a Temporal Kingdom; for this beast is describ'd *with two horns*, (to signifie his double power) Rev. 13. 11. his *Spiritual power* Consists in the Exercise of that Key of the bottomless pit, which Satan gives to the Star of the *Antichristian Church* (as above) whereby he binds and looses, not Ministerially in Christs name, but rather Magisterially in his own name, usurping an absolute Authority of Decreeing and Condemning what he pleases, without the

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Authority of the Holy Scriptures.

50. He hath also a *Temporal* or Political Kingdom, for the *Antichrist*, or second beast exerciseth all the power of the first beast *Rev.*

13. 12. that is, takes on him Civil Authority and using a *Secular* as well as an *Ecclesiastical* Sword: he must sit in the same Seat, where the Imperial civil Courts hath been kept, and there set up his own Courts, that as a compleat Plenipotentiary he may hear all causes, Civil as well as Sacred. *Rev.* 13. 2.

52. That he must (5ly.) exercise this his Monarchy and Kingdom, *in the great City* that Rules over the Nations appears from, *Rev.* 13.

2. The *Dragon* gives to the beast not only his power, but also his Seat where his Throne had been; and the woman that Rides upon the beast, is call'd plainly *the great City*, which then had the Empire, and Reigned over the Kings of the Earth. *Rev.* 17. 18. call'd *the great whore* Sitting upon many waters, to wit, many Nations of sundry languages, *Rev.* 17. 1, 15. which shows not onely the largeness of *Antichrists* Territories, but also the Instability of his Kingdom, which hath no better a foundation than as built upon *Unconstant-waters*.

52. That he must carry himself (6ly.) in the Church of God, as if he were God, is expressly declared in *2<sup>d</sup> Thess.* 2. 4. *Antichrist* must exalt himself above all that is called God or worshipped, [ *οὐ βαραται* ] either with Civil or Religious worship.

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worship. *There are, that are called Gods.* 1 Cor. 8. 5. to wit, Magistrates. *Psal.* 82. 6. Those he exalts himself above, in deposing Kings, and disposing Kingdoms; yea not only above those titular gods, but also above the true God (*In ambitione plus-quàm Luciferianâ*) beyond *Lucifer* himself; for he said only, *I will be like the most High.* *Esa.* 14. 14. But *Antichrist* will be above the most High, not only in dispensing with, but also in contradicting his Laws.

53. *Antichrist* must (7ly.) *Seduce with lying wonders*, this is proved from 2 *Thess.* 2. 9. ἐν δυνάμει σημείων καὶ τέρασιν. To astonish his beholders and to maintain his Reputation, he should come with signs and wonders, wrought by the power of *Satan*. Those should be the means of his advancement, he doth great wonders *Rev.* 13. 13. calling fire down from heaven, as if another *Elijah*: the spirits of devils issuing out of the mouth of this *Antichrist* works wonders. *Cap.* 16. 14.

54. *Antichrist* must have (8ly.) a three-fold brand put upon him, as appears from 2 *Thess.* 2. 3, 8. 1st. a man of Sin, 2ly. a Son of perdition. 3ly. a wicked one, all those Epithets, to shew, what a notoriously Sinfull, lost, lawless one he should be, the 1st. [ὁ ἀνθρώπος τῆς ἀμαρτίας] denotes him the eldest Son of all the children of *Belial*, a Superlative Sinner, the worst of men, as *Christ* (to whom he is contrary) was the best; the 2d. [ὁ υἱὸς τῆς ἀπωλείας]

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λείας] describes him a man of destruction *actively*, (a destroying Son call'd ἀπολλύων. Rev. 9. 11. So he is to the Church of God) and for destruction *passively*, to be cast into Hell, Rev. 19. 20. the 3<sup>d</sup>. [ὁ ἀνόμος as above fig. 13.] deciphers him one that neither *fears God* nor *reverences man*, as, Luke 18. 2. for the Laws of neither can keep him within compass.

55. That he must be further Stigmatiz'd (9ly.) for being *Idolatrours* (the first Adjunct) is manifest, from Rev. 17. 2. not onely in his own person, but like another *Jeroboam*, making others to sin with his Intoxicating cup of Fornication, thus is Idolatry termed by the Holy-Ghost. Ezek. 16. 17. the 2<sup>d</sup>. adjunct is, *Ambitious*, [ὁ ὑπεραρξόμενος] one advancing himself above every Monarch on earth, and more than equalling himself with the great God of heaven (as above fig. 52.) 2 Thess. 2. 4. his 3<sup>d</sup>. Title [Cruel] is Represented by the woman made *drunk with the blood of the Saints*, Rev. 17. 6. and by the name of a devouring beast, so oft put upon him, as before in fig. 7. his 4<sup>th</sup>. Title [Unclean] is shadowed out by those names of *Sodom* and *Egypt*. Rev. 11. 8. and by those names of *great whore*, and *mother of fornication*.

56. (10ly) *Antichrist* is one to be revealed in those last times, appears plainly from 2 Thess. 2. 7, 8. he must be in the world along time, before he be Revealed; while he remains a *mystery*

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ry of iniquity, or iniquity in a mystery he is under a vail, *The depths of Satan*. Rev. 2. 24. *Unknown, Unrevealed*. This mystery was working out of sight in persons (as Diotrephes) and in Doctrines (as touch not, taste not, &c. forbidding Meats and Marriages betimes; but his Revealing is an Antecedent of Christs coming. 2 Theff. 2. 3.

57. The 11th. clause in the Definition of Antichrist, is, *he must be consumed with the Spirit of Christs mouth*. 2 Theff. 2. 8. The manner 1st. it must be gradual, not all at once, but a lingring death, (this the word [ἀναλώσει] signifies) a wasting a little and little, till he be Annihilated: and 2ly. the means of his consuming, the spirit or breath of Christs mouth, [τῷ πνεύματι τῷ στόματι αὐτοῦ] to wit, by the preaching of the Gospel, whereby the Spirit of Christ works powerfully (yet gradually) in the hearts of men to bring them off from supporting Antichrists Kingdom. This is call'd by the Prophet, the *Rod of his mouth*, and the *breath of his lips*. Esa. 11. 4. and the *Sword of his mouth*. Rev. 2. 16. 1 Kin. 19. 17.

58. The 12th Clause is, *Antichrist is one that must be destroyed with the brightness of Christs coming*. 2 Theff. 2. 8. wherein 1st. the manner [κατασφύσει] shall be brought to nought and utterly abolished, though he *Seat himself among the Stars*, yet from thence the Lord

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Lord will bring him down, *Obad. v. 4.* even into utter destruction. 2ly. The means, τῇ ἐκπαρίσσει τῆς παρουσίας αὐτοῦ ] which may not be taken strictly for that precise point of time, wherein Christ shall come personally to judge the world? See *infra* 227 Paragraph (as *Estim* observes on the place) but largely for the Spiritual manifestation of Christs presence in his Church, before which, this *Antichrist* shall melt away, as dew before the Sun; even to an utter extirpation.

59. Thus in those 12 clauses, I have shewn the Scriptural marks and definition of *Antichrist*, which are beyond Controversie and Undeniable, these are the claws of the beast. [ *Ex ungue leonem* ] A *Lion* is known by his paw; my Assumption now is, that this definition doth [ *quadrare cum Papâ* ] suits with the Pope, *hoc restat ad probandum*; I Argue thus, Hypothetically. If the *Pope* have those marks, and this definition of *Antichrist*, then he is the thing defined; but the Antecedent is true, *ergo* the Consequent, or Categorically thus, whoever hath those marks and this definition, is the *Antichrist*; but the Pope has them, *ergo*, this is to be proved by an Induction.



# CHAP. IV.

60. **T**He 1st part of the Induction. The first thing to be now demonstrated for clearing my assumption, is, [that the *Pope* and his Church hath *apostatized* from the Faith] which is evidenced thus, the Church of *Rome* with her Pastors, in the primitive Apostolical times was a beloved Spouse of Christ (as that famous Epistle of the Apostle to that Church doth sufficiently manifest) but now if we compare the Doctrines of that Epistle with the *Romish* Doctrine now (as it came out of the *Trent-Council*) there is nothing more true, then to say (as the Prophet *Esa.* 1. 21.) *how is the faithfull City become an harlot, her silver is now become dross, and her wine is mixed with water, v. 22.* Shee that once was *Bethel*, is now *Beth-aven*; she that was once *Christian*, is now become *Antichristian*.

61. It is not unnecessary to præmise here, that when I speak of the *Pope* (either in this, or any of the other following Characters of him) I do not speak of him *personally*, as if but one in number, a single person; but *collectively*, both as conjunct with the Clergy at one time, and as varying by Succession for a long time together, under the notion of *Peters* Successor, whom the *Romanists* call the Church (*ἡ ἐκκλησία*) by way of Eminency, giving the

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the power of the Keys to him alone, as Christ had given the Keys to Peter alone, *Mat* 16. 19. and as if he alone were the Church that must be told in case of obstinate offences *Mat*. 18. 18.

62. In this sense the Pope and the Church of Rome are Synonimicall terms in this Discourse; and the Apostacy of the Body and the Head are collectively the same. Now to prove his Apostacy, 1<sup>st</sup> shall be from persons, and 2<sup>ly</sup> from things. 1<sup>st</sup> from Persons. Bishop Davenant in his begg'd Suffrage shews, how the Church of Rome now is no more a true Church, than an arrant whore is a true Wife to her Husband, *she hath forsaken Christ and followed false lovers.*

63. Bishop Bramhall uses this Argument: that Church which hath chang'd the Apostolical Creed, the Apostolical Government, and Apostolical Succession, cannot remain an Apostolical, Orthodox or Catholick Church: but the Church of Rome hath done all this, Ergo, and so by Consequence is Apostatiz'd. Bishop Hall also demonstrates, how she hath so degenerated from her self, and from the Truth, insomuch that now there can be no peace with her. Our repugnances with her are irreconcilable, though *Franciscus de Clara* (alias *Damport*) that quirking Scot would reconcile us.

64. A great cloud of Witnesses might be brought

brought in to prove this Apostacy. For many Champions of the Protestant Religion have irrefragably evidenc'd, that *Rome* is not only revolted from *Christ*, but also from *her self* under her primitive Pastor ? whose Writings could never be answered to this day : but seeing they are ( but ) *human Testimonies*, *Tria* ( in this place ) shall be *omnia*. Suffrages that are *Human, non sunt Numeranda sed Ponderanda*. I shall therefore add some *Divine Testimonies* against which there can be no just Exception.

65. The Apostle in his Epistle to that Church, doth more then intimate, that she might prove an *Apostatizing Church*, *Rom. 11. 20. be not high-minded, but fear*. We must not look upon that passage as an empty ring of a tinkling Cymbal, but a Prophetical intimation of some possibility. and probability of their future abjection and *Apostacy*. But more plainly the same Apostle, *1 Tim. 4. 1, 3.* points his finger ( as it were ) at *Rome*: so suitable are their Doctrines to those *Doctrines of Devils* there mentioned, as our learned Mr. *Mede* on that subject clearly shows. *Mede's Aposta. of later Times*.

66. The Doctrine of Dæmons. [ *ἡ δαιμονία* ] Mr. *Mede* understands to be the Papists deifying and worshipping of Saints and Angels, their Bowing down to Images, Breaden-Idols and Crosses, like new

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Dæmon-pillars, their Adoring and Templing of Reliques: all which make as lively an Image of the *Gentiles* Theology of Dæmons, as could be expressed. Thus he, taking the word [*δεικνύναι*] to be *Genitivus Materiae* not *efficientis*, as noting the Subject-matter, not the Efficient cause.

67. But more particularly (omitting Mr. *Mede's* Notion) let us see how the *Romish* Church [*quasi digito demonstratur*] is pointed at by this Prediction in the 1st of those Doctrines of Devils, 1 *Tim.* 4. 3. to wit, *forbidding to marry*, the Scripture commendeth Marriage as Gods Ordinance, and as an Holy and Undeiled state, permitting it equally to all Men, so they marry in the Lord: yet the *Romish* Church forbids any in Holy Orders to marry, and that by Laws and Canons which never either *Manichee*, *Marcion* or *Tatian* did (though they had low thoughts of it) as other ancient Hereticks had: they never made any Decrees against it.

68. The 2d Doctrine is, *Prohibition of Meats*, which God hath appointed to be received with *Thanksgiving*. This is also an expresse and notorious Doctrine of the Church of *Rome*, which hath forbidden by Law that which God by Law Ordained. God allows the free use of the Creature, but *Rome* restrains it by certain Times & Differences at her pleasure. *Rome* forbids some at all times, and all at some times

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times to abstain from some kind of Meats, far beyond the *Montanists* that never put such stress on their Fasting Days, as *Rome* does.

69. *Anselm* expounds this, 1 *Tim.* 4. on this wise. The Spirit of God doth manifestly (in me and by me) say, that in the last Times, that is (saith he) during the Reign of *Antichrist* or before, some shall depart from the Faith as the same Apostle saith, 2 *Thess.* 2. 5. there shall be a falling away first. Thus this ancient Father applied those Doctrines of Devils to the Apostacy of *Antichrist*, and *Espancaus* upon this 1 *Tim.* 4. says ( *in totidem Verbis* ) that the Apostacy from the Faith (there mentioned) is the same with the Apostacy of the Man of Sin spoken of in 2 *Thess.* 2. 5.

70. Thus it appears from Testimonies, how *Antichrist* is an *Apostate*, forsaking the Doctrine of the Gospel, and not only Embracing, but also Ordaining those Doctrines of Devils: it may 2ly be made more manifest *ex parte Rei*, and *de Faëto*, by comparing the Doctrines of *Antichrist* with the Doctrine of that famous Epistle of *Paul* to the *Romans*. There's not a word there of the *Popes* Supremacy, of *Invocation of Saints*, of *Adoration of Images*, or of the *Vertue of Reliques*, of *Monkish Sanctity*, of *Indulgences*, of *Transubstantiation*, of *Purgatory*, of the *Mass*, or of *Auricular Confession*, &c. wherein the marrow and substance

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of the *Romish* Religion consists.

71. These were not the Doctrines of that Church in the Apostles days ; but now she hath heaped up other Doctrines that do not only contradict the Apostle's Doctrine, but such as destroys the very foundation of Christianity, at least by consequence (if not in positive terms) as in their Doctrine of Justification by Inherent Righteousness which is contrary to *Rom.* 1. 17. & 4. 6. their Praying to Saints contrary to *Rom.* 10. 13, 14. and their Merit, against *Rom.* 8. 18.

72. No other foundation can any man lay besides Jesus Christ, 1 *Cor.* 3. 11. Yet Rome hath laid other Foundations (not holding the Head, Christ *Col.* 2. 18, 19.) they overthrow Christs Merits, by setting up their own merits, and Christs Mediation by making other Mediators, and Christs Satisfaction in their Purgatory-sufferings ; so likewise the All-sufficiency of Christs Sacrifice by Reiterating their Mass as a Sacrifice: Rome also overthrows the very Humanity of Christ (which is locally circumscribed in Heaven) by their making it wholly present in a 1000 places on Earth at once in their Transubstantiation.

73. Besides, Rome denies the Sufficiency of the Scriptures (which are a Foundation Doctrinal, as Christ is the Foundation personal) and forbidding their Laity to read them, they do as much as say, the word of God is

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not Necessary to Salvation, neither Necessitate medii, nor Necessitate præcepti: So their Worshipping of Saints, of Angels, of Crucifixes, of Reliques, of Images and of very Wafers, are no better then real Underminings of the sacred Foundation. Thus it appears they do not only destroy that great Fundamental truth of *Justification* by *Christ*, in ascribing it to Works: but also in overthrowing both *Christ* and *Scripture*.

74. Many more evidences may be added, as their making a New Rule of Faith, to wit, *Tradition*, a new guide or head of Faith, to wit, *the Pope*, prescribing Prayers in an Unknown Tongue, attributing the effect of the Sacraments and all Services to the External work, the *Popes* Canonizing of Saints, his Forgiving of sins in a Magisterial manner, his creating new Articles of Faith, and making himself as Infallible as God. By all which 'tis made as clear as the Sun that the *Pope* is this grand *Apostate*, both from *Christ* and the Apostolical Church at *Rome*.

75. I have insisted the longer upon the first part of the Induction, because in the Definition of *Antichrist*, that clause stands as the [ *Genus* ] thereof; the other following are as the [ *Differentiæ* ] which I shall with much more Brevity run over. Now come we to the 2d part or clause in the Induction, which is [ *pretending friendship but intending opposition* ]

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that the *Pope* is a Christian none denies it, ( though a Degenerate one ) his Title shews it ; [ Christs Vicar-General upon Earth ] thus *Ἀντίχριστος* as *Ἀντί* signifies Substitution and Vice-gerence, so *Ἀντιβασιλεύς* is a Viceroy ) is most fitly also accommodated to the *Pope*, as he is Christs Vice-gerent.

76. But like a Pirate at sea, he hangs out false Colours to deceive unwary Souls. For though he would *look like the Lamb*, yet *speaks he like the Dragon*, and pushes the true Lamb with his horns, *Rev.* 13. 11. and though he be said to sit in the Temple of God in his external profession of Christianity ( which once did flourish in the *Roman Church* in Primitive times ) yet hath he introduced the *Doctrines of Devils* into Gods Temple, and hath made war with Christ, and with his Saints that would not embrace them : hence the *Pope* is truly called *Ἀντίχριστος*, as *Ἀντί* signifies not for (as above ) but *against* Christ.

77. The word *Ἀντικείμενος* ( which the Apostle uses, *2 Thess.* 2. 4. signifying an Opposer or Adversary ) is truly applied to the *Pope*, though he be not an open Enemy ; for he must *speake lyes in hypocrisie*, *1 Tim.* 4. 2. he must bring in *privily damnable Heresies*, *2 Pet.* 2. 1. he must be a *false prophet*, *Rev.* 16. 13. he must come in *sheeps clothing*, *Matth.* 7. 14. in a word, he must be a *mystery of iniquity*, *2 Thess.* 2. 7. and 'tis wisdom, yea wisdom peculiar



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peculiar to Saints to *discern him*, Rev. 13. 18  
All this makes the *Pope* a more dangerous enemy, Ps. 55. 12, 13. •

78. That the *Pope* is an Opposer of Christ and an enemy to him, appears in his opposition to all the 3 Offices of Christ. 1. *his Prophetical office* the *Pope* overthrows, in his undervaluing Christs word as *Unnecessary* (as before) yea, and as *obscure*; capable of many interpretations (as if it were a Nose of Wax) and in equalling, yea, preferring his own *Traditions* before it. Lastly, in assuming a power to make what Scriptures he pleaseth Canonical or Apocryphal. 2ly *his Sacerdotal office*, in his urging the merits of Saints, and Expiation of Venial sins by mens sufferings, &c. as before. 3ly *his Regal*, in assuming an unlimited Power to himself of making Canons in the Church, as the Bishop of Bishops, the Head of the Church; titles of blasphemy in any, save in Christ Jesus only.

79. The 3d clause of the Induction is [*stirred up by the efficacy of Satan*] the *Pope* is such an one, not only as under godly pretences of friendship to Christ, he hath *transformed himself* (like Satan) *into an Angel of light*, into an Apostle of Christ, 2 Cor. 11. 13, 14. and making himself to look like the *Lamb*, though more of the *Dragon* then of the lamb be found in him. Thus his sworn *Swordmen* the *Jesuits*, do ambitiously affect the title

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of being of the Society of Jesus, though  
indeed they be the worst sort of Enemies a-  
gainst Jesus in the World, warring against his  
Image where ever they find it,

*Presbyteri à socio geritis qui nomen Iesu*

*Dispeream si vos Iesus amare potest.*

but also in more open Satanical practises.

80. That Satan hath been the chief Archi-  
tector of the *Pope's* kingdom (as well as of  
his Doctrines, call'd therefore the *Doctrines*  
of Devils ) appears ( *ex abundanti* ) out of  
their own Chronologers, as well as out of ours.  
*Benno Usspergensis* ( one of their Cardinals )  
writes what kind of *Popes* Satan set up after  
*Silvester* the 2d. and *Platina* ( the *Popes* own  
Secretary, and keeper of the *Vatican* Library )  
*Matthew Parisiensis* and others, make them  
Limbs of the Devil.

81. To dig in this dunghill of Satanical  
*Popes*, would be both endless and unpleasant:  
to relate the stories out of *Platina* ( their own  
creature ) who wrote by the commandment of  
*Sixtus* the 4th. or out of *Benno Usspergensis* in  
his *Paralipom.* ( their Cardinal ) neither of  
which could write out of prejudice against  
them, I omit ; and shall only add one passage  
out of *Mathew Paris* : ( the last of the forna-  
med ) *Hist. Angl. in Guil. Conquest. Y. 1072.*  
*pa. 10.* he reports how, *Satanas & omne con-*  
*tubernium Inferorum*, &c. that is, the devil and  
all his hellish Crue, wrote letters gratulatory

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to the Pope and his Clergy for sending more souls to hell, then ever went before.

82. To let pass Bernardus, Damianus, Guilielmus de sancto Victore, Nicolaus Gallicus Narbonensis, Savonarola the Florentine, Arnolphus, Clemanges with many more mentioned in *Illyrici Catologo Testium Veritatis*, all which ( notwithstanding the darkness of the time they lived in ) espied the efficacy of Satan raising up the Pope : besides Petrarch, Mantuan of later time ; to say nothing of Wickliff, Hulse, Jerome of Prague, &c. or our own later Chronologers, as Alsted, Pareus, and our Countriman Dr. Prideaux, &c. which show how many Popes gave themselves to the devil, for obtaining of the Popedom by his help.

83. Popish Chronologers ( as well as Protestant ) confess that some of the Popes were Necromancers, in expresse league with the devil, and such as sacrificed to [ him ] as if the devil were their God. Some did not only study and practise it themselves, but also taught it to others, thus promoting Sorcery and Conjuratation ; and if those be not evidences of the Popes coming by the working of Satan, what can be ? To say nothing of the Key of the bottomless pit which Satan hath given to him, as before.

84. The 4th part of the Induction is [ usurping a Monarchy in the Church ] which is taken *pro Confesso* by all Popish writers, that the

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the *Pope* doth, who challengeth to himself the Monarchy of a double power *Spititual and Temporal*. Infomuch that his Parasites have courted him with that double title ( proper to our Lord Christ ) of *King and Priest*, yea, and this as *Peters* Successor, as if *Peter* had not only the *Keys* committed to him but the *Sword* too ; whereas their own Image-makers frame *Peter* with the *keys*, and *Paul* with the *sword*. See instances Paragr. 90.

85. *Boniface* was hard put to it for warranting his double Sword, when he had no better proof then that of *Luke* 22. 38. [ *behold Lord, here are two swords.* ] Here he understandeth the *Church*, and Christ ( he saith ) doth not tell them, these two *swords* are too many in the *Chu ch*, but only it is enough: and *Peter* had one of those swords by Christs allowance, for Christ bad him put his sword into his sheath, and why may not *Peters* Successor have a Temporal sword too. Therefore this same *Boniface* the 3<sup>d</sup>. upon a great Jubilee, appear'd one day with a goodly *Mitre* in his Pontificalibus, and the next day with a *Crown* and a *naked Sword*\* born before him: a clear evidence of his usurpation of this double Monarchy.

86. That the Monarchical power is usurp'd by the *Pope*, [ *in the Church* ] appears in his calling himself the Monarch of the Church, acting absolutely as to *Spirituals*, and univer-

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sally as to *Temporals*, so far (as they say) they are. *in ordine ad Spiritualia*. Thus *Bellarmino* affirms, that the *Pope* hath power to depose *Kings*, and dispose of *Kingdoms* for advancing the *Catholick Church*. Thus this grand *Thief* and *Robber* (so call'd, *John* 10. 8.) sitting in the *Temple of God*, robs both *God* of his part, and *Cæsar* of his too; committing high *Treason* against both *God* and *Cæsar*.

87. Indeed the *Apostle*, *2 Thess.* 2. 4. does not say that he sits *ἐν τῷ ναῷ* in the *Temple*, but *ἐκ τῷ ναῷ* in *Templum*, upon or against the *Church* as *Austin* reads it and others, to show how tyrannical a Monarch he will be: but the Enallage of the Preposition *ἐκ* for *ἐν* is usual in Scripture, as *Mat.* 2. 23. *Mark* 1. 9. So the reading holds [in] the *Temple* or *Church* of *God*. That the *Pope* sits in the *Church*, *res ipsa loquitur*, and himself boasts of his *Apostolical Seat*, which was indeed a true *Church* in *Paul* and *John's* time, though now degenerated in the *Pope's* time (thus the *Temple* of *Jerusalem* was call'd the *Temple of God*, even when it was become a den of thieves) or the *Pope* may be in the *Church*, as a *Wenn* is said to be in the *Body*.

88. The 5th clause of the Induction is [that his Seat must be in the great City that ruleth Nations] this is so accommodated to the *Pope*, that none can contradict it, for he hath erected his *Episcopall See* upon the 7 hill'd City, call'd

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 call'd by the Antients, ἐπιλόρον, as *Rev.* 17.  
 9. calls it the city on 7 Hills, to wit, *Rome*  
 which in *Johns* time was the great City [ by  
 way of eminency ] superlatively great ; call'd  
*the Lady of kingdoms*, and the *Mistress of the*  
*world*. For *John* liv'd under the 12th *Cæsar*,  
 when *Rome* was predominant [ almost ] over  
 all Lands, and was dignified with this Encomi-  
 um [ *Orbis in Urbe.* ]

## CHAP. V.

89. **T**HE 6th clause [ *exalting himself as*  
*God, above all that is called God* ]  
 is the 6th part of the Induction ; which doth  
 exactly *quadrare cum Papa*, the Pope is the  
 [ *ὑψιστεύων* ] 2 *Thess.* 2. 4. that *lifts up him-*  
*self above all Kings and Emperours*, who are as  
*titular Gods* on earth. This is as clear in all  
 Histories as if writ with a Sun-beam, though  
 in *profession* the Pope be stiled *Servus servorum*,  
 yet in *practice* he is found *Rex Regum* : many  
 instances we read of those Earthly gods hold-  
 ing his Stirrop, kissing his Toe, as well as wait-  
 ing ( at his Gate ) his leaseure and pleasure.

90. To particularize the Popes pride and  
 exaltation in some few instances. *Boniface* the  
 8th wrote thus Imperiously to the *French King* ;  
 we would have thee to know that thou art Sub-  
 ject to us, as well in *temporal* as *spiritual* matters ;  
 So

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So tis Recorded in the Hist. of France. Pope Pius in his 2d. Epistle to Mahomet the Turkish Emperour pag. 396. promises to make him Emperour of the East ( as his predecessors had made Charlemain Emperour of the West ) if he would turn Christian and supply the necessities of the Church; Remondus in his Antipap. Chap. 20. Relates of Pope Innocent, saying the Church hath given me a Mitre for my Prelacy, and a Crown for my Kingdom, as I am Vicar of the King of kings and Lord of lords.

91. Platina writes, that Pepin one of the Kings of France having kissed the Toe of Pope Steven the 2d, held his bridle for him on horseback, and serv'd him as his Lackey or Footboy: *in vita Stephani secundi*. The Emperor Frederick holding the stirrop to Pope Adrian the 4th, and mistaking the wrong stirrop, the Pope rages against him, although the Emperor excused himself, saying he had not been brought up with holding Stirrops: and Benedict the 9th sent a Crown to Peter King of Hungary with this Motto,

*Petra dedit Romam Petro, tibi Papa Coronam.*

But more proudly did he that set the Crown on Henry the sixt's head, and kick'd it off with his foot again.

92. Yet most proudly of all did Alexander the 3d carry to Frederick Barbarossa the Emperor, who comes creeping to the Pope for an Absolu-

Absolution, and kissing his Feet, the *Pope*, like a proud devil Incarnate, sets his foot on the neck of the Emperor. (then prostrate before him) saying those words of the Psalmist, *Ps. 91. 13. Thou shalt tread upon the Lion and Asunder, the Dragon and Basilisk thou shalt trample under foot.* The *Pope* calls himself the *Sun*, and the Emperor but the *Moon* in a lower orb to him.

93. *Nich. Vignier* in his *Eccles. History*, relating the manner how the Emperors were consecrated and crowned, says that after *Mass* the *Pope* in his Pontifical Chair, holds the Crown betwixt his feet, which, the Emperor bowing down his head, lifts up from his feet, and presently the *Pope* strikes the Crown off with his foot from the Emperors head down to the ground, to signifie that he hath power to depose them again at his pleasure; and then the Cardinals that stand round about, takes up the Crown and sets it on with great reverence: *is not this like one of the spurs or kicks of the beast?*

94. Thus the *Pope*, though he pretend himself to be *Peters* Successor, yet walks he not in *Peters* steps, for whereas *Peter* takes up *Cornelius* when he fell down at his foot, *Act. 10. 26.* Yet a *Pope* can let a *Cæsar* (who is *Cornelius Master*) to lay at his feet, and kiss his Toe: and to exercise other practices of Insolence towards him. See more Parag. 143. of succeed



succeeding *Peter*. All those forcited instances do well accord with that witty Acrostick made of those four letters. P A P A, to wit, *P*aparum *A*mbitio *P*eperit *A*ntichristum.

95. And as if this were too little for the *Pope* to exalt himself above those titular Gods, he exalts himself above the true God too; in contradicting his Word, disanulling his Institutions, and taking upon him to dispense with his Laws; as *Pope Paul* the 3<sup>d</sup> dispensed with the 5<sup>th</sup> Commandment, in poisoning his own father. And that *Pope* with the 6<sup>th</sup> Commandment that said, *Was God so angry with man for an Apple, and not he (Gods Vicar) with his Cook for a Peacock*: and with the 7<sup>th</sup>, in allowing of Concubines, and common Whoredoms: and with the 4<sup>th</sup> in denying its morality, and with the 2<sup>d</sup> in omitting it. *Et sic de cæteris*, which might be shown *ad Nauseam usque*.

96. That he exalts himself (as God) appears by those flattering Titles that are given to the *Pope*; as *Lateran Council Sess. 4.* it was cried to him, *tu es alter deus, deus in terra, &c.* and thou hast all power in Heaven and Earth given thee; this was said to *Leo* the 10<sup>th</sup>, and their own Advocates blasphemiously write. *Idem est dominium Dei & Papæ*: besides those many incommunicable properties of God attributed to him, as *Infallible, Almighty, suprem Head and Husband of the Church*. *Pater patrum, Dominus dominantium*, and *Episcopus*  
Episco-

*Episcoporum*, all which (and much more) shews the Pope [*ὁ θεὸς ἐκείνους*] a *tanquam* God, the Canonists usual phrase is, *our lord God, the Pope.*

97. The 7th clause in the Induction is [*that he must seduce with lying Wonders.*]

This the Papacy owns with not a little boasting of their power of working *Miracles*, insomuch that *Bellarmino* (himself) makes this a note of the true Church, and proves the *Romish* Church to be a true Church, because she is dignified (as he says) with this honourable Mark: and what strange wonders do we read in *Gregory's* Dialogues, in the life of *St. Francis*, in *Jacobus de Voragine*, in *Bellarmino's* Lives, and in many other *lying Legends*, for confirmation of Popery? All which are the *piæ fraudes* of *Antichrist*.

98. That many Popes have done *Miranda*, or things to be wondred at, is not denied: for many of them (being in league with the Devil, as their own Histories testify at large) might work many things by the Devils help, that bred admiration in the beholders, as *Hildebrand* (*that firebrand of hell*) in a great concourse of people, shakes fire out of his gown sleeve in the sight of them all. These things and such like, as Conjurers, they have done: these are indeed *miranda* but not *Miracula*.

99. True miracles require divine Power, exceeding the ability of second causes: these nei-

ther

ther Satan, nor any of his Instruments can do; for it is the Royal Prerogative of God, *Pf. 72. 18. God only doth wondrous things.* In this sense, the Devil cannot go beyond the power of Nature, though through the acuteness of his Angelical understanding, and his long observation and experience from the beginning of the World, he is able to produce strange and extraordinary effects. Yet all falls short of a *true Miracle*, strictly taken.

100. There is difference *ex parte Rei*, betwixt *miracles* and *wonders*: *Miracles exceed the power of Created Agents*, but *wonders do not so*. The Sorcerers of Egypt can imitate *Moses*, and work wonders with their Inchantments; they can *bring frogs* to the increase of their plague, but they *cannot take the frogs away again*, their *Frogs which they brought were but Phantasms*, for their frogs were not gathered up on heaps (when the Plague was over) as *Moses's frogs* were, *Exod. 8. 7, 14.* This was a plain figure of the lying Wonders of *Antichrist* and *Rome*, which *spiritually is called Egypt*, *Rev. 11. 8.*

101. Satan did conjure up all his Infernal powers in *Pharaoh's* time, that he might vie with the *wonder-working power of God*, and darken his glory, and the honour of his servant *Moses*: therefore tis said, *the Magicians did so with their enchantments*, *Exod. 7. 11. & 22. & 8. 7.* Thus he endeavour'd to ob-

secure the gifts of Miracles in the the Apostles, by the Sorceries of *Simon Magnus*: and what a representation Satan made to *Saul*, of raising up *Samuel* from the dead: thus by the subtilty and agility of his nature, he can amuze the minds of men with strange actions.

102. Many such things Satan hath done for those in Confederacy with him (as the Popes have been) to raise admiration in the beholders, especially where blind Ignorance and credulous Superstition, hath sat as Judge by the help of the External Senses only: Such are the miracles that *Rome* boasts so much of: some of which being true, in *Genere Rerum* may well be called lying wonders, though they be false in *Genere miraculorum*: Others be meerly fabulous which never were done, and so to be call'd *Wondrous Lies*.

103. Their lying Legends are full of this latter sort; as that *St. Dunstan* pull'd the Devil by the nose with a pair of Pincers; that *St. Patrick* drove all the Venemous Beasts with his Staff out of Ireland; that *St. Gooderick* tamed Wolves and Serpents with the Sign of the Cross; that *St. Nicholas* (when he was but an Infant) abstain'd from sucking his Mothers Breasts every Wednesday and Friday: and many more such trash; Imputing the driving away of the Devil to their Crucifixes & Holy-waters, as *Dr. Morton's* Grand Impostor shew'd at large: they can shew of the Milk of the Virgin Mary

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Mary, and the foreskin of Christ, and Feathers of the Cock that crew at Peters Denial of Christ.

104. Suppose those Stories of their Legends true, which they write of an Image gratulating *Aquinas* for his Voluminous labours, saying [ *bene de me Scripsisti Thoma* ] as if it had been a Voice from Christ out of Heaven, or as others say, from the Mother of Christ, for clearing her from Original Sin. This might be done by the Devil to deceive.

105. Such an other delusion was *Bernard* complemented withal, when the Image of the blessed Virgin saluted him with [ good morrow *Bernard*, ] at his entrance into the Church; which the good man ( though devoutly Superstitious ) tartly replied to, that her Ladyship had forgotten both her Self and her Sex, for it is not permitted to Women to speak in the Church, 1 Tim. 2. 12. the Psalmist tells us that Idols or Images have mouths and speak not: These must therefore be Juggling tricks, unto which that Scripture alludes. Rev. 13. 15. in making their Images to speak.

106. Our own Historians tell us, how Frier *Bacon* made the Devil speak through the Brasen nose at Oxford: and what else was it but the same Devil that gave out all those Ambiguous Oracles at Delphos to the Heathens. Their own *Baronius* tells us, how *Simon Magus* made Images to walk by the

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power of the Devil, and their Stories of Images weeping, nodding, and stretching forth the hand, [ as with a blessing ] are all dough-Cakes baked in the same Oven : the same Devil exercises his art of deceit, both *under the first Beast*, to uphold the *Heathenish Idolatry*, and *under the 2d. Beast*, to maintain *Antichristian Superstition*.

107. *Henry Stephanus* in his Apology for *Herodotus*, tells us of some Answers that were given to such Superstitious Fools as pray'd to Images by some Juggling Priests that lay hid behind the Images, *Polidore Virgil* ( a Papist ) says, those Answers were made by Priests that crept into the hollow of the Image: Thus Devils Incarnate, ( by their own Confession ) makes their Images to speak, to say nothing of their blessing-Image at *Westchester* moved by a Wire and a Priest behind it, and other lying wonders.

108. It is a good Rule, *when Miracles are wrought to be Patrons of Sin, they come from Satan*: Such were those wonders that *Simon Magus* wrought, not only to raise up an admiration of himself, but also to bring men off from Holiness, and from embracing the Gospel: *Origen* tells *Celsus* that *Antichrists* Miracles were to bring men [ εἰς ἀπώλην τῆς ἀδικίας, ] to the deceitfulness of Sin; but Christs Miracles were [ εἰς σωτηρίαν τῶν ψυχῶν ] for the Salvation

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tion of Souls: true *Miracles* oppose Satans Kingdom, and are *Mercies* as well as *Miracles*.

109. Satans wonders that he works, (whether mediately or immediately) may *amaze* men, but do not *benefit* them, unless by way of Collusion; as one Devil (in the exorcist) may cast out another, out of one possessed; which is done by the Devils consent, and not by the power of any of their Exorcisms: a Devil will willingly quit a demoniack, for the hardening of mens hearts, and for the further advancing of his own Kingdom: Thus *Austin de unitate Ecclesiae, Cap. 16.* calls the Miracles of his time, either (*figmenta mendacium hominum, or portenta fallacium Spirituum*) forgeries of *lying men*, or prodigies of *deceitful Devils*.

110. *Chrysostom* on the 23. Homily on *John* the 5th. said thus, [*ὅτι ἡμεῖς οὐκ ἐχόμεθα ταῦτα γὰρ τοῖς ἀπιστοῦσι δεῖται.*] thou hast no need of *Miracles*, for those are *Signs to the unbelievers*, and *Stella* (one of their own Religion) speaks well of this point, saying, *Miracles as Scaffolds* are necessary in the building of an house; but when the house is finished, they are but impediments to the Passengers; so now if *Miracles* were done, it would argue a weakness in the *confirmation* of our Faith by the *Miracles* of Christ and the Apostles.

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111. Miracles now are rather hurtful then profitable, and he that looks for wonders now is a wonder himself, as *Austin de civit. dei lib. 22. Cap. 8.* or saith *qui credente mundo ipse non credit, magnum est ipse prodigium*: he that seeks for wonders now, when the Faith of the Gospel hath been preach'd to the World, and confirmed by Miracles, is himself the greatest wonder, our Lord hath told us *John 10. 41.* that Gods Ministers may teach Truth, and yet work no Miracles: and such may be the Devils Impostors, that come with Signs and Wonders. *Deut. 13. 1. 2. Matth. 24. 24.*

112. The wonders then, (which the Popish Church brags of) are but fallacious and counterfeit wonders spoken of, *2 Thess. 2. 9.* and so are the very brand of *Antichrist*; so that while they boast of them, and make them a note of the Church, they declare to all the World, that their Church is the *Antichristian Church*: were they true wonders wrought by a Divine power, they would then be Gods Seals, which are never set to confirm an untruth, but their wonders contradict the Doctrine of Christ, and so are the badge of *Antichrist*.

113. Suppose the Jesuit *Acosta* should (for gaining the poor *Indians* to this Popish Religion) foretel them, that for a Sign to them, the Sun should be Ecclips'd at such a time: This would be a wonder to them that are  
igno-



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ignorant of the natural Causes thereof: yet no true one in *genere Miraculorum*, though in *genere Rerum* it fall out-so. 'Tis a lying wonder from the Jesuits, because it is given out with a purpose to deceive: Miracles are not a touchstone to try the truth of Doctrine by, but we must try miracles by the word of God.

114. I have been longer upon this Clause, because the *Church of Rome* lays a great stress of her excellency above all Churches, in her *Miracles*, whereby they (as it were) graphically decipher themselves to be *the Antichrist*: If any desire to see more of *Antichrist's* lying wonders, let him read *Osianders Epitome* 7. Cent. fol. 260, 261. & 9 Cent. fol. 84. 120. & 11th Cent. fol. 236. and *Fullers Chur. Histor.* concerning Abbies and Monasteries. pag. 332. & 333.

115. The 8th part of the Induction is, *the threefold brand*, that God hath stigmatized him withall in his word: [ *The man of sin, the son of perdition, and the wicked one* ] to show what a complex of many gross Impieties [ *the Antichrist* ] should be, and how fully this character corresponds with the *Pope*; not only Dr. *Prideaux* in his Introduction, *Pareus Medull. Histor. Ecclesiast.* *Osianders Epitome*, and all our Church Histories abundantly declare; but also their own Historians make most shamefull descriptions of their *Popes* Lives.

117. 'Tis a good Rule, [ *Firmum est genus*

*probationis, quod etiam ab adversario sumitur, ut Veritas, etiam ab inimicis Veritatis, probetur.*] 'Tis a strong proof, when enemies of the Truth, are constrained to bear witness of the Truth: and *Vives de instrumento probabilitatis*, saith thus, *Amici contra amicum, & Inimici pro Inimico invincibile Testimonium est*, which in plain English is thus explained: the Testimony of a Papist against a Papist, and of a Papist for a Protestant is without exception.

117. Let us therefore take a brief account out of some Popish writers (whose Testimonies are unquestionable) and so make a *compendious Landskip* of a few Popes Lives, to shew what men of sin, yea, rather monsters then men, they were. To begin with *Sabinianus* (who succeeded *Gregorius Magnus*, he who abominated the title of Universal Bishop, as smelling too much of *Antichrist*) this Pope their own Writers brands thus: *Sabinianus culpabili vita, & formidabili morte notatus est*, he lived wickedly, and died miserably. *Fasciculus Temporum ad Ann. 614.*

118. What a villainous prank did *Stephanus* the 6th (whom many call Stephen the 7th) play (such as never was plaid before, as *Cardin. Baronius Tom. 10. Annal. ad Ann. 897. Num. 2.* expresse it) with the Carcase of his Predecessor *Formosus*, which he took out of the grave, brought into judgement before a Councel of Bishops, spoil'd it of his Papal Robes, clad

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clad it with a Lay-mans garment, indicted, arraigned and condemn'd it, cut off 3 fingers of it, and cast it into *Tyber*. Yea, depriving all them of their Orders (whom he had ordained) reordaining them again. *Hoc præ sui immanitate omnibus incredibile videtur*, saith *Baronius*. *Erroris tamen convincuntur, qui ista de Formoso negant & conficta putant: the barbarousness of it makes it unlikely, yet the truth is, it is no fable.*

119. Another of their Popish writers (*Platina* by name) tells us of *Boniface* the 7th, that he robbed *Peters Church*, and fled for a time to *Constantinople*, who afterward by *Symony*, and murdering two *Popes*, made himself Pope. Of whom *Baronius* says, *inter famosos latrones & potentissimos grassatores, atq; patriæ proditores (Syllas & Catilinas) annumerandus*. He outstrip'd the most notorious robbers and traitors to their Countrey that ever were; yea *Catiline* and *Sylla*, and at last died like a *Beast*. This is a truth confirm'd by two witnesses of their own, *Platina* in the life of *Boniface* the 7th, and *Baron. Annal. Tom. 10. ad Ann. 985. Num. 1.*

120. Their own *Platina* in the Lives of the *Popes*, writes how *Sylvester* the 2d. [*ambitione & diabolica dominandi Cupiditate impulsus, largitione primò quidem Archiepiscopatum Rbemensem, inde Ravenatē adeptus, pontificatum postremò majore conatu, adjuvante di-*  
obelo,

*abolo, consecutus est; hac tamen lege, ut post mortem totus illius esset, cujus fraudibus tantam dignitatem adeptus erat.*] in plain English, he gave himself both body and soul to the devil, that he might obtain the Popedom. And this is confirm'd by many others of their own Writers, as Cardin. Benno de vita & Gest. Hildebrandi. Stella de vit. Pontif. Caranza. Summ. Concil. & Augas Sylvius. Comment. de Concil. Basil. lib. 1. says plainly Sylvester *Diabolicâ fraude Pontificatum ascendisse.* The Devil made him Pope.

121. And William of Malmesbury, lib. 2. de gestis Regum Angl. cap. 10. fol. 36. affirms the same thing of this Sylvester, saying, he is verily perswaded Sylvester was such a Villain, as Historians relate him to be, otherwise why (saith he) did this Butcherly fellow at his death, tear his own flesh (as he did) had he not been guilty of some notorious Impieties. Neither was Benedict the 9th much better, whom their own Platina calls *teterrimum monstrum*, who lived like a Beast in his life time, and after his death appear'd partly like an Ass, and partly like a Bear. *Caput & cauda erant asinina, ut reliquum corpus sicut Ursus*, saith Fasciculus Temporum ad Ann. 1304.

122. Such a notorious wretch also was Boniface the 8th, who entred like a Fox, reigned like a Lion, and died like a Dog, as his own Predecessor (Pope Celestine) foretold of him.

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To omit the stories which their own *Baronius* and *Benno* hath recorded, how many Popes have been Magicians, and given themselves to the Devil, sacrificing to Devils in forests and mountains. *If those were not men of sin, sons of perdition and wickedness, where can any such be found?*

123. But above all those wicked ones, there be yet three unnamed, which in their own Chronicles were *monsters of men*: as 1<sup>st</sup> *Hildebrand* (call'd commonly *Gregory the 7th*) that firebrand of Hell, that set both Church and State on fire; who hired a Varlot to tumble great stones down from the Battlements of the Church, to destroy the Emperor (*Henry the 4th*) as he was in his Prayers. Who poison'd 6 Popes (to wit, *Clement the 2d*, *Damasus the 2d*, *Leo the 9th*, *Benedict the 10th*, *Nicholas the 2d*, *Alexander the 2d*) in the space of 13 Years, by the help of his familiar *Brazutus*, that he might come to the *Papedom*. Who also being angry with his breaden god, for not answering how the good Emperor might be destroyed (who had escaped his bloody hands in *St. Maries Church* in mount *Aventine*, by the death of the Villain, whom he employed) *this Pope throws his Sacrament into the fire.*

124. This *man of sin* ordinarily carried about him a conjuring Book, as Cardinal *Benno*, in *vita Gregor. 7*, at large relates those things.

This

This is he that confessed at his death, that *the devil set him on work, to provoke God to wrath against the world.* Florentinus Vigern. in *Chronic.* pag. 641. Matth. Paris in *Guil. Conquest.* Anno 1086. The 2d is John the 23. that denied the life to come, and the resurrection of the body, saying; that men perish like the beast. This made him die like a beast, insomuch as he for his scandalous life, was called by those that knew him, *the incarnate Devil.* Concil. Constant. Sess. 11. Act. 6. & penult.

125. But the 3d is John the 12. who made Deacons in a stable, and a Boy of ten years old a Bishop, the Lateran (his Palace) a plain Stew; who being at Dice invocated Jupiter, Venus, and other Gentile Dæmons; yea, and drank a Carouse in honour of the Devil, who at last was slain by the Devil (himself) while he was committing adultery. Luitprandus *Hist. Rerum per Europam Gestarum*, lib. 6. cap. 7, 8, & 10. Yea, Bellarmine himself doth confess those Popes to be thus tainted, as Stories describe them; but that we have raked *usque ad Nauseam*, in this stinking Dunghill. I might tell you, what our own Dr. Heylin in his Geography of Italy, relates, the 2d Edition pag. 181, 182. to which I refer you.

126. The 9th Paragraph of the Induction, is that threefold Epithet, [*Idolatrous, Ambitious and Cruel*] all which be as palpable Adjuncts

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juncts of the Pope, as any of the former. As first, that he is [*Idolatrous*,] therefore he is called *pater omnium fornicatorum & abominationum terræ*. How doth he adore Images, not only giving *δουλείαν* but also *λαλρείαν* to his Idols, worshipping of his Breaden god, and of his Crucifixes, directing Prayer to it, as to God or Christ himself. As in their [*All Hail, Ob Cross, our only Hope, increase Righteousness to the good, and grant Pardon to the guilt*] is plainly manifest. Thus is he as *idolatrous* as those in *Jerem. 2. 27.* saying to a piece of wood, *thou art my Father, and to a stone, thou hast begotten me.* so *Hab. 2. 19.*

127. It appears also in his Lady's Psalter, how he makes the Virgin Mary not only equal, but sometimes superior to the Son of God: as in those Mattens, [*Shew thy self a Mother, and by the right of Motherhood, command the Redeemer*] how doth he call her the *Queen of heaven, the Mistris of Angels*, and such like stuff according to the Council of Trent, attributing to her Omnipotency both in heaven and earth. *Coster. in Hymn. Ave Maris stella,* and a *Kingdom of mercy, &c.* as Biel in Canon. *Missæ. lect. 80.*

128. As to his second Adjunct [*Ambitious*] enough hath been said of that before, from Paragraph 89. to 97. and the 3<sup>d</sup> to wit, [*Cruel*,] is as palpable as any, not only in his Murthering all that stands in his way to the Popedom,

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as *Hildebrand* did ( *ut supra* Paragr. 123. ) and several others: but also in Butchering so many innocent Lambs of Christ in all Ages, and in all Nations ( where this *Beast* raged ) which would not bow the knee to his *Baal*; *witness the Massacres at Piedmont, Germany, Ireland, England, and many others.*

129. All these characters of *Antichrist* being thus aptly accommodated to the *Pope*, how can we but say with *Dr. Sclater* in his Comment upon the 2<sup>d</sup> Epist. to the *Thessalon.* pag.

115. If a man may be so bold with the *Pope*, as *John Baptist* was with our Saviour, to ask, [ *Art thou he that should come, or do we look for another.* ] The like answer should be returned, *Go and tell what you have heard and seen, to wit, Devils worship'd, God contemn'd, Religion profaned, Superstition hallowed, Beastly lust practised, Parricide not only committed, but defended; and much more horrid Hellishness those (parum probi homines) hath done. Is not this the man of sin (without a Peer) foretold of in the Word.*

130. The 10<sup>th</sup> branch of the Induction, is [ *He must be revealed in those last times* ] this also suits to the *Pope* as the coat to the body, for *Antichrist* hath several Periods, he was a long time in the *Embryo* before he was born, as he was a *mystery of Iniquity*, so must he have a *secret rising* of his Dominion; whercof some Foundations were laid in the Apostles times by

Satan



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Satan and his Instruments. The itch of pre-eminency began the groundwork of this *Romish Babel* betimes, 3 Epist. *John* ver. 9, 10. Thus the time of his *Conception* held proportion with his *Continuance* in the world: this *Mystery* was working long in the *Pope*, before he was reveal'd to be *Antichrist*.

131. If there must be 1260 years betwixt his *Revelation*, and his *Desolation* or *Destruction*: then there must be a proportionable time for the *Conception* of this *Monster*, before his *Birth* and *Revelation*. *Pliny* writes of the *Elephant* (whom *Job* calls *Behemoth* [the *Hebr. Famin.* plural] as if he were many *Beasts* in one) that he is two years in breeding in the womb, before he be brought forth: so this great *Beast* or *Behemoth* was breeding some hundreds of Years before his *Revelation*.

132. It is unquestionably true, that *Antichrist* had many Periods. The *Beast* that *John* saw rise up out of the sea, *Rev.* 13. 1. and come out of the earth, v. 11. ascended up by little and little (and not all at once) till at last his whole Body appeared above ground, in a full view, and above Water, even to a full manifestation. His first Period was *Nascens*, his 2d *Crescens*, his 3th *Triumphans*, his 4th *Decrescens*, and his 5th Period *Expirans*: as *Rome* the city was not built in one day, no more was the *Romish Church* or *Antichrist*. And this *Beast* rose up by degrees, being hid in a *mystery*,  
before

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before he was Unvailed.

133. *Crakanthorpe* (in his *Vigilius Dormitans*) observes, that *Antichrist* was *Nascent* when *Rome* usurp'd authority first over all the Churches; 2<sup>ly</sup> he was *Crescent*, when he maintained Adoring of Images, and Praying to Saints: 3<sup>ly</sup> *Regnant*, when he exalted Himself above Kings; and placed his Mitre above their Crowns: 4<sup>ly</sup> *Triumphant*, when he became Lord of the Catholick Faith: 5<sup>ly</sup> *Cadent*, we see him (saith he) in our Day, by *Luther*, *Calvin*, *Perkins*, &c. who unmask'd him; and he adds a 6<sup>th</sup> Period, to wit; *Morient*, saying, If we do not, yet our Posterity shall see him die, for God saith, that *his day is coming*, Ps. 37. 13.

134. In his first Period, he was conceived in the Apostles time, yea, then animated; for the spirit of that *Antichrist* was then in the world, 1 *Job.* 4. 3. and strove long to see light. He was well nigh an 100 Y. in lifting up his head [of Supremacy] above the Earth. Ambition and Superiority shewed it self in some of those Bishops of that See betimes, though they were reputed generally good men; yet had they from the following Centuries of the Apostles, a tincture of *Antichrist*.

135. Ecclesiastical History tells us, how the purity of Doctrine was notoriously darkned, and defiled with Humane Traditions, from the time of *Sylvester* the 1<sup>st</sup> (that was Bishop when *Constantine* the great was Emperour) then began

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began poyson to be sown more rank in the Church, and so on to *Sabinianus*. Yea and many endeavours were used by *Innocent* the first, in Y. 404. And by *Leo* the first, and by *Pelagius* the first and 2<sup>d</sup>, to bring forth this monstrous brat of Supremacy, long before *Boniface* the third, got full strength to do that work, by the Midwivery of the *Parricide Phocas* in the Y. 606. So then his first Period ( *Nascent* ) is from the Apostles time to *Boniface* the 3<sup>d</sup>, in the 6<sup>th</sup> Century, then was he *Antichrist* revealed indeed.

136. His 2<sup>d</sup> Period ( *Crescent* ) is from this *Boniface* to *Hildebrand*, in whose time *Hell* broke loose, and that woman [ *Wickedness* ] perk'd her self higher and higher in the Ephah, *Zech.* 5. 7, 8. From him to *Luther* may be accounted the 3<sup>d</sup> and 4<sup>th</sup> Period ( *Regnant* ) and ( *Triumphant* ) wherein the Pope reigned and triumph'd over all Princes and Nations, even with both Swords. The 5<sup>th</sup> Period ( *Cadent* ) must be from *Luthers* time, after whom ( they confess ) *Poperie* never prospered, but languished daily. And his 6<sup>th</sup> Age ( *Morient* ) is this our day, wherein he grows sick of his Consumption ( which is a lingring death ) more and more : the Gospel hath won ground of *Poperie*, and many Kingdoms are alienated from this *Antichrist*.

137. The *Romanists* have a saying among them, thar since their Pope was so publicly  
F preach'd

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*preach'd to be Antichrist, their Religion never throve; and this hath been done long, not only by Wickliffe, Luther, and other great Reformers, (which are supposed to be those Angels preaching the everlasting Gospel, &c. Rev. 14. 6, 8, 9. But by the Waldenses, Arnulphus, Parisiensis and many others. Illyric. Catalog. Testium Veritatis. The fulfilling of this 6th and last Period (which is Morient) we must patiently wait for. The Vials of Gods wrath are begun already to be poured out upon him, and shall at last bring his final Extirpation.*

C H A P. VI.

138. **B**UT before I can touch the two last Paragraphs of the Induction: there be some objections which the *Romanists* lay in our way, which here must be remov'd, as *Amasai* body, *that hindered the People from going Endway* 2Sam. 20. 12. They say first, that *Antichrist* shall have no such period or proportion of time as is here specified, for he is *some single Person only*, because he is call'd  $\acute{o} \alpha \nu \theta \rho \omega \pi \omicron \varsigma \chi \iota \acute{o} \upsilon \iota \omicron \varsigma, \chi \iota \acute{o} \alpha \nu \rho \mu \omicron \varsigma$ : the Article  $\acute{o}$  denoteth some *Individuum*, *some singular Person*.

139. To this I answer, (1.) That  $\acute{o} \alpha \nu \theta \rho \omega \pi \omicron \varsigma$  doth not always point at a single Person, for *Mark* 2. 27.  $\acute{o} \alpha \nu \theta \rho \omega \pi \omicron \varsigma$  there is *man*

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at large [ but man for the Sabbath ] and not any Individual Person : and the same word is taken in this large sence, *Luke 4. 4.* [ Man lives not by bread alone ] and not in their contracted signification : and likewise in *2 Tim. 2. 17.* in all which places the Article  $\delta$  is annexed with,  $\alpha\nu\theta\rho\omega\pi\omicron\varsigma$  but ( 2ly. ) *Deut. 18. 15. 18.* a Prophet there, is a Succession of Prophets, so here a Succession of Persons of the same Function is the  $\delta$   $\alpha\nu\tau\iota\chi\rho\iota\sigma\tau\omicron\varsigma$  : God raised up more Prophets then *Moses*, to consummate the Revelation of his will ; *Antichrist* ( 3ly. ) cannot be a singular Person, because he began in the Apostles time, and was to continue till the brightness of Christs coming did destroy him : ( 4ly. ) 'Tis therefore a Succession of men, ( now above a 1000. year old ) as the Emperor that letted him was, yet called  $\delta$   $\chi\alpha\rho\iota\zeta\alpha\nu$ . *2 Thess. 2. 6.* with this Article  $\delta$ .

140. But 2ly. they object that *Antichrist* must Reign 3. years and a half only, and no more, but the Pope hath Reigned long beyond this precise time ; Answer, how can this be, that he should subdue so many Kingdoms, and make all the World wonder after him in so narrow a compass of time, and that he should intoxicate Nations with his Cup of Fornication, and himself with the blood of Saints in 3. years and half.

141. Besides, 2ly. *Antichrist* is call'd *Terra-filius*, as he is one base-born, thus the 2d. Beast

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is said to *come up out of the Earth*, Rev. 13. 11. because of his low and Sordid Original: it follows then, to be altogether improbable, (if not impossible) that one of so *base an extract* should raise himself into such high Renown, not only *at home*, to obtain this Imperial Seat; but *also abroad*, to dispose of so many Crowns and Kingdoms in the space of 3. years and half: If so, this Beast would far exceed in his expeditious exploits, the swiftness of the *Gracian* Goat, to wit *Alexander*, that is said *not to touch the Ground for swiftness*, Dan. 8. 5. yet had he 6. years to Conquer the East in, though he was born *beir to a Crown*.

142. Their 3<sup>d</sup>. objection is, how can the Successor of the Apostle of Christ be at any time Revealed to be the *Antichrist*, the Pope is not only *Peters* Successor, but Christs Vicar, *professing Christianity*, so no Enemy to Christ, as the word [*Antichrist*] imports: (1.) Answer, This makes him not only a *mystery of Iniquity*, but the *first-born of the Devil*, who transforms himself into an *Angel of light*, while he is indeed the *Prince of darkness*: and should he not *profess Christianity*, he could not come with all *deceivableness*, as is said, 2 *Thess.* 2. 7. 10. [*he must sit in the Temple*] *Austin* Reads εἰς τὸν ἄνθρ, upon or against the Temple: as if, a Tyrant riding upon the Church, or as if an Enemy Warring against the Church. we Read it [*in.*] the Temple.

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143 The (2d.) Answer to this 3d. objection is; It is not a little doubted whether ever *Simon Peter* was at *Rome*, (at least Bishop of it,) but it lies out of doubt, *Simon Magus* was there. The Distich runs thus,

*An Petrus Romæ fuerit sub Judice lis est  
Simonem Romæ nemo fuisse negat.*

From this *Simon* they learned to set Spiritual things (as Pardons, &c.) to sale for Money, & *Romæ omnia venalia*: but if we grant the Pope to Succeed Peter, 'tis in that one thing of denying his Master, or he Succeeds him as Night Succeeds Day, as the Storm a Calm, and as Sickneſs Succeeds Health: how unlike Peter the Pope is, See, Parag. 94. before mentioned.

144. However this man of Sin pretends to be Peters Successor, yet sure he never took in Peters Counsel, of not [Lording it over Gods heritage 1 Pet. 5. 3.] If this had been, this bramble would not have advanced himself to be King over all the Churches and Vineyards of God: Judg. 9. 15, 20. And were this Peters Successor, stinted to Peters allowance, [Silver and Gold have I none Act. 3. 6.] he would soon be weary of that Chair that had so scant a Cushion in it, and so mean a Purse to maintain it: Besides, *Damasus* writes that the Bishop of *Rome* from the first of them to *Telesphorus*, yea and till the days of *Sil-*

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*vester* in *Constantines* time, (as others say) were poor Martyrs and persecuted Ministers: Those were like *Peters Successors* indeed.

145. Their 4<sup>th</sup>. *Objection* is, that if *Rome* have any relation to *Antichrist*, it was when it was *Rome* Heathen, for then did it persecute Christ indeed in the 10 first Persecutions: Answer, *Rome* Heathen cannot be this *Antichrist*; for first, it was when *Rome* degenerated into a *Whore*, that *Antichrist* Rose: this cannot correspond with *Rome* Heathen, which never was a Loyal Spouse; 2<sup>ly</sup>. It was when the Provinces fell off from *Rome*, and set up ten Kings of their own. *The ten Horns receive Power as Kings one hour with the Beast*, Revel. 17. 12.

146. Yea further, 3<sup>ly</sup>. *Rome* Heathen was no mystery of Iniquity, never pretended friendship to Christ, but was always an open Enemy, did no Miracles, nor hath it a congruity with the rest of the Characters of *Antichrist*; and 4<sup>ly</sup>. *Antichrist* is when the 7<sup>th</sup>. Government Succeeded, but those Cæsars was the 6<sup>th</sup>. Rev. 17. 10. in whose time *John* lived, saying, [One is.]

147. A 5<sup>th</sup> objection against the Premises, is, that *Antichrist* is not yet Risen, because the preaching of the Gospel in all the World, must be a precedent Sign of *Antichrists* coming, *Matth.* 24. 14. which (as they say) hath not been done, therefore *Antichrist* is not



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not yet born : *Answ.* 1<sup>st</sup>. Christ saith nothing in that *Matth.* 24. of the coming of *Antichrist*, but speaks in General, only of the *Rising of false Prophets* : 2<sup>ly</sup>. Christ says indeed that the Gospel shall be preach'd in all the World before *the end come*, v. 14. not before *Antichrist come* : 3<sup>ly</sup>. that [ *τοτὲ τέλος,* ] *then is the end* ] is meant of the City and Temple of *Jerusalem*, if we compare v. 14. with v. 16. and *Luk.* 21. 20.

148. And 4<sup>ly</sup>. as it is but a *petitio principii* to make *the End* there spoken off, to be the end of the World ; so 'tis no better, to make the end of the World Contiguous to, and Contemporary with *Antichrist* : for the Apostles tell us, that in their time *Antichrist was already come*, 1 *Joh.* 4. 3. and 2 *Thess.* 2. 7. 5<sup>ly</sup>. but grant that *the End* there spoken of, should be the end of the World, as *Hierom, &c.* interprets it ; Yet we cannot infer from hence, that the Gospel must be preach'd to all the World, before the coming of *Antichrist*, (as they imagine) but only before the *End of the World*.

149. But 6<sup>ly</sup>. their own Maldonate in *Matth.* 24. 14. acknowledges the accomplishment of this very Prophecy before *Jerusalem* was destroyed : all the World is Synecdochically taken, for the most parts of it ; Thus one *Paul* fills all with the Gospel, from *Jerusalem to Illyricum*, *Rom.* 15. 19. and all the

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other Apostles were gifted with all Languages, that they might preach to all Nations, had they not done so, those Tongues *Act. 2.* had been given them in vain, contrary to [*Deus & natura nil faciunt frustra.*]

150. *Chrysostome* hath a good observation, if one *Paul* (saith he) could Season so many Countreys, as from *Jerusalem* to *Spain*, *Rom. 15. 24, 28.* (the former laying far East, and the latter much West) we may easily conceive, what the other Apostles did, who divided the world amongst them. Yea, their owne *Stapleton* relates, how *Thomas* the Apostle) preach'd to the *Indians*, and to the lowest *Antipodes*: but above all testimonies, the Scripture speaks expressly, that the Faith of the Primitive Church of *Rome*, was spoken of through all the world, *Rom. 1. 8.* and its sound was gone into all lands, *Rom. 10. 18.* And it was preached to every creature, *Mark 16. 15, 20.* And every where, *Col. 1. 6, 23.* otherwise it could not have brought forth fruit in all the World.

151. Their 6th Objection they make, is, *Antichrist* (when he comes) must slay the two Witnesses, and those two are *Enoch* and *Elias* (say they) which they prove from *Mal. 4. 5.* *Rev. 11. 3.* &c. hence inferring, that seeing *Enoch* and *Elias* are not yet come, so nor *Antichrist*. *Ans. 1st.* As the *Jews* dream'd of a *Christ* for themselves, which God never promis'd; so those *Romanists* expect such an *Antichrist*,

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*Antichrist*. as the Scripture no where describes : the like mistake is found in both. (3ly) *Mal.* 4. speaks not one word either of the coming of *Enoch*, or of *Antichrist*.

152. And (3ly) that *Elias* (spoke of, *Mal.* 4.) is not *Elias* proper or personal, but *mysterial* or *symbolical*, to wit, *John Baptist* (who was an Harbinger to *Christ*, but not to *Antichrist*) as both the *Evangelist Mark*, ch. 1. 2, 40. and the *Angel*, *Luke* 1. 17. yea and *Christ* himself interprets it, *Mat.* 11. 14. & 17. 13. (4ly) in *Rev.* 11. There is no mention either of *Enoch*, or of *Elias*, but by way of Allusion.

153. Whereas they urge *Math.* 17. 11. that *Elias* must first come, and restore all things. It is answered (5ly) that *Christ* saith not there [*ἐπεὶ*] *in futuro primo*, shall come ] as if they might expect his coming in some age after *Christ*. But it is [*ἡλίας ὡς ἐπεὶ*] *in presente*, cometh ] Thus *John Baptist* was come, and that in the spirit and power of *Elias*, to restore all things, that is, to turn the hearts of *Fathers* to their *Children*, &c. *Mal.* 4. 6. For none can restore all things absolutely-but *Christ*, *Col.* 1. 20. But (6ly) how like is this to a fond dream, that those two great Favorites of God (which were not to see death, *Heb.* 11. 5.) were only preserv'd from the cruelty of their own Time, and reserv'd (I know not where) to be slain by *Antichrist*.

154. But

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154. But the 7th and last Objection, is, *Antichrist* cannot come into the world before the *Roman* Empire (which letteth him [τὸ κατέχειν] 2 *Thess.* 2. 6, 7. be removed : for (say they) as *Christ* came into the world when the *Roman* Empire was at the height, in her very *αύρον*. So *Antichrist* must come at the Empires lowest ebb, and when utterly ruin'd. But still there is an Emperor (say they) though his Seat be in *Germany*, hence they infer, that *Antichrist* is not yet come. *Answ.* 1st. This is a meer humane conjecture, without any Scripture Light, that the ruine of the Empire must precede the Rise of *Antichrist*: for *Antichrist* was come into the world in the very Apostles time, long before the desolation of the *Roman* Empire.

155. And (2ly.) That of 2 *Thess.* 2. 6, 7. hath not relation to *Antichrists* rising but to his *Revealing* : he secretly rose in the Church, long before he was openly revealed to be the man of Sin : (3ly.) [ὁ κατέχειν ἐν μυστηρίῳ.] 'Tis remov'd (by their own confession) out of the midst of *Rome*, where the *German* Emperor hath neither Pallace nor Dominion. And 10 Kingdoms are risen up out of the ruines of the *Rom.* Empire, besides the *Germ.* Empire. (2ly.) It was high-water with *Rome* in *Augustus* days, then *Christ* came : and low ebb with it in *Augustulus* (that fatal Name) in whom the *Western Cæsar* breath'd out his last.

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156. **T**Hus *prohibentibus remotis*, those objections (like *Amasa's* slain body) being taken out of the way. I come now to *Antichrist's* last Period (where this digression began) and to view him as (*Morient*) and as one giving up the Ghost, This is held out in the two last clauses of the Induction (the 11th and 12th) the 11th is, he must be consumed by the spirit of Christs mouth, which holds forth 1st the manner, and 2ly the means. 1st the manner, God doth not destroy this grand Enemy of his Church all at once, but consumes him in his wrath by little and little, as *Psal.* 59. 11, 13.

157. God will deal with *Antichrist*, as with a notorious Malefactor, who must not have that favour, to be dispatch'd out of all pain at once, either by strangling or decollation: *præstat semel mori quàm semper metuerè, aut diu sentire mortem.* *Antichrist* must die by Inches, and his Soul must be driven out of his body by degrees; that (according to *Nero's* Speech) he might not only die, but a long time feel that he is a dying. God writes (*Magor missabib*) upon this proud *Pashur*, *Jer.* 20. 3. and makes him a terror and burden to himself in a lingering Consumption, before his utter Extirpation.

158. This agrees with that sound Maxim

[*Deus*

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[ *Deus & Natura non faciunt saltum* ] and with that parable of the lost Groat, wherein Christ tells of a *Candle* and a *Besome*. The *Besome* doth not sweep away the dirt and defilement of an house at one *brush*, but tis oft laid on, and applied to all the parts of the Room, till it at last sweeps all out of doors. So when *Christ* comes to sweep this lump of defilement ( *sc. Antichrist* ) out of the great House of the World, with the *Besome of destruction*, Isa. 14. 23. he 1. drives it out of the *Middle Temple*, then out of the *outward Court* ( long defiled with it, Rev. 11. 2. ) and at last, out of doors.

159. And when *Christ* came to purge the *Temple* ( when that House of prayer was made a *Den of Theeves* ) we may not imagine that those *buyers and sellers* went out at the first lash ( he gave them ) with his Whip; but 'tis more then probable, so many sturdy Fellows ( as were there employed in that Merchandize ) would play [ *loth to depart* ] as unwilling to lose so advantageous a Market. *John* 2. 15. & *Mat.* 21. 12. All this must have a *Gradual accomplishment*; though undoubtedly some Beams of Divine Majesty shone forth in *Christ* herein. And thus *Christ* will whip out of the *Temple*, this grand Thief ( *Antichrist* ) by degrees, when he comes into it, *Mal.* 3. 1, 2.

160. We read of two *Jezebels* in Scripture ( both mothers of Fornication ) 2 *Kin.* 9. 33.

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& Rev. 2. 20, 21. The old Testament *Jezebel* was suddenly destroy'd in the midst of her Painting and Delicacy; that cursed Woman (so called, 2 Kin. 9. 34.) was suddenly thrown out of the window, and troden down under foot. But the New Testam. *Jezebel* was cast upon her bed of Languishing, that she might wear away in a lingering Sickness. This double Doom is inflicted upon this *Antichristian Jezebel*, that cursed Queen of Whoredoms.

161. She is first cast into a bed of Languishing, with the latter *Jezebel*, that she may pine away in her Iniquity, Lev. 26. 39. God will consume her days in vanity, and her years in trouble, Psal. 78. 33. Shee must lie long sick of a lingering Consumption (that her Ruine may bear proportion to her Rise) she had many steps in her rising, and shall have in her fall. In the end comes the Doom of the former *Jezebel* upon her, sudden destruction [in one day, Rev. 18. 8.] and that, by the hands of her own Paramours, Revel. 17. 16. with 13. Her carcass shall be cast out as dung, 2 King. 9. 35. 37.

162. As the Walls of old *Jericho* were not thrown down the first day that it was besieged, but *Israel* must walk about it 6 days, and wait for the downfall of this cursed City till the 7th day, Heb. 11. 30. & Josh. 6. 13, 14 to 20. So this *Mystical Jericho* falls not in the first

first day, nor in the *first Vial* that is powred out upon it: but *seven Vials* are appointed to be powred out for his utter Extirpation, which are called the *seven last plagues*, for in them are filled up the wrath of God, and destruction of *Antichrist*, *Rev.* 15. 1. In the mean time, God in much patience, *bears with those Vessels of wrath prepared for destruction*, *Rom.* 9. 22.

163. As *Rome* was not built in one day, neither must it be thrown down in one day; but the Walls of it shall molder down by degrees. God begins with that *spiritual Babylon*. first to *disquiet her only*, as he did with the *literal Babylon*, *Jer.* 50. 34. He will *disquiet the Inhabitants of Babylon*, that hath so much, and so long *disquieted the Inhabitants of Sion*. Thus the compassing about of *Jericho*, the former of the 7 days, was at least a *disquieting of the Inhabitants* thereof, and an Alarm to them, if not *here and there a stone dropping out daily out of the Wall to weaken it*.

164. As sure as God threw down *Old Babylon* (though her walls were 50 Cubits thick, and 200 Cubits high, yet lay she open, and exposed to the Vials of the wrath of God) so sure shall this *mystical Babylon* tumble down also, though she be seated among the stars, and be long in falling (even 7 days, or Vials) yet God will pull her down thence, and every *Vial shall bring a degree of ruine upon her*.

165. The fall of *Old Babylon* was foretold  
by



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by the Prophet, *Esa. 21. 7, 9.* and executed by *Cyrus, Esa. 45. 1, 2. & ch. 46. & ch. 47.* The Church sings an Hymn upon her assurance of *Babylons fall,* *Esa. 27.* Then the Prophet *Jeremy* describes her destruction at large, shewing how *the vengeance of the Lord,* and *the vengeance of his Temple* came upon her, *Jer. 50. 15, 21. & chap. 51. 11, 29.* and all this in a gradual accomplishment. The wall of *Babylon* falls as the wall of *Jericho* did, *ver. 44, 53.*

166. Thus also the fall of *mystical Babylon* is foretold, *Rev. 14. 8.* and tis executed, *Rev. 18. 2.* yea, and the word is doubled (like *Pharaoh's dream, Gen. 41. 32.*) because the thing is established by God, and God will shortly bring it to pass. The Duplication of the word, *Babylon is fal'n, is fal'n,* imports both Assurance and Expedition. This *Babylon* hath once *fal'n* culpably, and she must again fall penally: a weak man throws down the old *Babylon*, but a mighty Angel this: that falls like an ordinary stone, but this like a great mill-stone: that sinks only, but this is thrust down with Violence, into the bottom of the sea, and no boying it up again: that shall not rise, but this shall be found no more, *Jer. 51. 63, 64.* compar'd with *Rev. 18. 21.*

167. The God of truth hath said, that *Babylon is fal'n,* and twice over, though it be but falling, tis as sure to fall, as if *fal'n* already.  
Just

Just as we see a beast or a bird struck dead with a Gun, before the report be heard: so *Antichrist* is dead-struck by that Word, *Rev. 14. 8.* although the report neither of his Crack, nor of his Fall come yet to us. *Fall he must* (the foundation of its Fall God hath laid already) *though all the World lend their shoulders to uphold him.*

168. The Lord hath doubl'd *Babylon's* doom [*it is faln, it is faln*] to denote the certainty of it, and tis expressed in the *present* (not *future Tense*) to shew, that God will as surely *destroy* it, as if we saw it *now destroyed*. As sure as *Jericho* is faln, so surely shall *Babylon* fall; and that *shortly*, as well as *surely*, for the *Ark* of Gods presence hath compassed about the walls of this *mystical Jericho* several days already: not only because four of the *Vials* are supposed to be over, and poured out upon it, but also because we live about the six thousand Year of the World, and tis an old Tradition, that *the 7th will be a Jubilee and Sabbath.*

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## CHAP. VIII.

169. **T**HUS we have seen the first Particular, to wit, *the manner*, it must be *Gradually*, and by a *lingring Consumption*: now let us 2ly enquire after the *means*. We read that

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that *Jericho* fell by the force of Faith, *Heb.* 11. 30. It was not by their *Silver Trumpets* (which they had appointed for calling their solemn Assemblies, *Num.* 10. 1, 2.) nor by the power of their Arms (whereby they overcame *Amalek*, *Exod.* 17. 12. but by *Rams horns*.

170. *Rams horns* were contemptible instruments, for battering down strong and impregnable Walls, and yet carries a fair Congruity with the means of battering down the walls of *Babylon*. It must be by the Breath of Christs mouth [the preaching of the Gospel] God overturns great things by base means, 1 *Cor.* 1. 27, 28. by treasure in earthen vessels, 2 *Cor.* 4. 7.

171. The means that God uses to pull down this *Antichrist*, are reducible to two heads. 1st Persons, and 2ly Things. 1st of Persons: 1st in general. Many battering Rams hath God raised in those two last Centuries of years, to break down the walls of this spiritual *Babylon* (which is *Antichrist* complex) insomuch as not only several stones have drop'd out of the walls, but her very Foundation shakes. And if our *Mordecai* be of the seed of the Jews, before whom this proud *Haman* (*Antichrist*) hath begun to fall, he shall not prevail against him, but shall surely fall before him, *Esther* 6. 13.

172. The Persons that God employs for the fall of *Antichrist*, are principally three: 1.

G

Power-

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Powerfull Preachers, 2. Profound Writers, 3. Potent and pious Princes. 1. Of the powerfull Preachers, those are intimated to us in those 3 Angels in Rev. 14. 6, 8, 9. that rais'd up the first batteries against *Babylon*, and made the first separation from *Antichrist*. The first of those Angels brings the everlasting Gospel, flying in the midst of Heaven, above all Human hindrances and oppositions, and Preaching the pure Worship of God, as opposite to the Idolatrous and impure Worship of *Antichrist*.

173. This first Angel or powerfull Preacher, may well be supposed to be *Waldus* and his Followers, from whom sprung the *Waldenses*, who spread the Gospel in *France*, *Picardy*, and the Lower and Upper *Germany*; in *Bohemia*, *Savooy*, and *Lombardy*, about 1100 Ye. after Christ, as the History of the *Waldenses* shew. And Bishop *Usher*, de Successione Ecclesie, cap. 6. 16.

174. The 2d. Angel (light increasing then in the World) proclaims with open mouth, that *Rome* was *Babylon*, and the Pope that *Beast* described in the Revelation, and [the] *Antichrist*. This was only muttered at the first separation from the *Romish Church*, by *Waldus* and his Companions, saying in modest terms only, *Romanum præsulem Reliquis Episcopis parem esse*, (as Bishop *Usher* de Successione Ecclesie tells us loco predicto) that the Pope of *Rome* was but equal to all other Bishops.

175. But

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175. But in the following Ages, (*boldness growing as well as knowledge*) *Ecclesia Romana*, was proclaimed to be *Meretrix Babylonica*, (as Bishop *Usher*, Cap. 17. shews) that the *Church of Rome* was the *whore of Babylon*: This was done especially by *Wickliffe* and his fellows, about the year of Christ 1371. This 2d. *Angel* (*Wickliffe*) seeing the Kingdom of *Antichrist* shaken by the Ministry of *Waldus*, that went before him; now declares boldly, that God had then laid the foundation of the destruction of it, (his cry was, Rev. 14. 8. *Babylon is fallen, is fallen*) and would as surely destroy it shortly, as if he had seen it fallen already.

176. Then comes the 3d. *Angel*, (more vehement than the rest) and that was *Martin Luther* and his fellow-labourers: This *Angel* proceeds further, and preaches *Damnation* to all that would not come out of this mystical *Babylon*, telling the World more boldly, (than the other two *Angels* did) that God had a *Cup of Indignation* (without mixture, that is, not allayed with any mercy) for all those that continued to drink of the *Cup of Fornication*: God would give them *Wine for Wine*, *Wine of Wrath* for *Wine of Whoredoms*, Rev. 14. 9. 10. 11.

177. None of those great *Reformers* whom God stirred up in those Ages) were so like this third *Angel*, as *Luther*, who denounc'd horrible

and hainous torments, easles and endless pains to the whole train of *Antichrist*, and such as abode in the Worship of the *Beast*, *Vrging separation from Rome* under the pain of *damnation*, and to Rebel against such light, (as then was held forth) could not *consist with Salvation*, as *2 Thess. 2. 12.* *Luthers Epitaph* was.

*Pestis eram vivus, moriens tua mors ero, Papa.*

178. Then 2ly. *profound Writers* have from the Quiver of common Reason, human Testimonies, and especially from the Holy Scriptures drawn out, and shot such arrows at the *Beast*, that though his *first Wound was healed*, *Rev. 13. 3.* yet those *Wounds* they have given him (those last Centuries) are plainly *incurable* by any other Engine, save by *private Treachery* and *publick Violence*: The *Beast* can hardly *lick himself whole* again, no not with his *Order of Jesuits*, and all their endeavours to uphold his tottering Kingdom.

179. *Quot ac quantos Scriptores Evangelicos hæc postrema ætas in lucem protulit, &c.* how many famous Champions of the Protestant Religion hath beçn *Valiant for the Truth*, and strenuously batter'd the Walls of *Babylon*: such as *Melancton*, *Oecolampadius*, *Zuinglius*, *Bullinger*, *Aretius*, *Gualther*, *Musculus*, *Lauter*, *Polanus*, *Polyander*, *Zanchy*, *Beza*, *Chemnitius*, *Calvin*, *Pareus*, *Marlorat*, and our own *Jewel*, *Reinolds*, *Whittaker*, &c. those and many

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ny others, [*non modò, docendo sed etiam Scribendo, damnum Antichristo vel maximum attulere,*] did him very great harm.

180. Besides many other famous Authors in former Ages, which *Illyricus* in *Catologo Testium Veritatis*, doth abundantly enumerate: *Christ* hath had his *Witnesses* against *Antichrist* in all the Ages of the *Beast*, (though most and clearest in the latter Ages) which hath given their Testimony, both by Preaching and Writing (*though but in Sackcloth*) against the *Antichristian* Idolatry, all along the lease of 42. Months, that is granted to the *Beast* to tread down the holy City.

181. The *Pen* of those famous Lights in their day, was an Artificial Tongue, whereby they spoke to Places and People absent, as well as present, to them afar off, as well as to them that were nigh: and thereby abundance of knowledge was communicated to the World: *Writing* hath an *Image* (as it were) of *Eternity* in it, it makes a *man live when he is dead*, though the *Prophets* cannot live for ever, *Zech.* 1. 5. yet their laborious Writings may preach, both *when* and *where* they themselves neither may, nor can, nor dare, *Hebr.* 11. 4.

182. But 3ly. and lastly, *Potent and Pious Princes*, are Instruments in the hand of God to pull down *Antichrist*: we read of an *Angel* that had on his head a *Golden Crown*, and in his hand a *sharp Siccle*, *Revel.* 14. 14. which

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may well resemble some glorious *Prince*, that shall begin to execute Gods Judgments on *Babylon*, and v. 15. is some *Zealous Preacher* out of the Church that calls on him to do this Execution.

183. When Godly Princes do exercise their Power for *Christ* and against *Antichrist*, then is it said that *Christ* [*the Son of Man*] sits in the Throne to Rule with them, *having a Golden Crown upon his head*, as he is described in that Vision, Rev. 14. 14. He is call'd *the Prince of the Kings of the Earth*, Rev. 1. 5. and then are Christian Kings said to be caught up to God and to his Throne, Rev. 12. 5. when they do Authorize and Execute the Reaping of this *Harvest* by their Kingly Power.

184. But more plainly and without a Parable, the Lord tells us, Rev. 17. 16, 17. that *the ten Horns* (which he calls ten Kings, v. 12.) shall hate the *Whore*, and make her desolate and naked, they shall eat her *Flesh* and burn her with *Fire*: for God hath put it into their hearts, &c. Those very Kings that were the occasion of his *Rise* before, shall (by an overruling providence) be the Instruments of his *Ruine*; First God in *Justice* gives them up to be *Vassals* to *Antichrist*, and then in *Mercy* he moves them to *destroy him*.

185. Dr. Sibbs in his *Evangel. Sacrifice* Serm. First, Relates the occasion of *Antichrists Rise* thus; The *Roman Emperor* having *Enemies*



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mies in the East, was forced to Reside at *Constantinople*, and *Rome* thereby being neglected, the *Pope* takes this occasion to set up himself, to depose *Childerick*, ( a weak Prince ) and to set up *Pepin* ( Father to *Charles the great* ) to gratifie him. This brief Landskip he gives.

186. The Dr. relates also, how those 10 Kings betray their own Kingdoms, in giving up their power to the *Beast*, therein doing wrong 1<sup>st</sup> to God, 2<sup>ly</sup> to Themselves, and 3<sup>ly</sup> to their Subjects. And though it be said, that God puts it into their hearts, to give up their Kingdoms to the *Beast*, *Rev. 17. 17.* Yet we may not understand this, as done by either outward Command, or by inward Infusion: but God finding them in an evil Estate, he uses their sin to his own End.

187. However this shall be done only, untill the words of God be fulfilled, *ver. 17.* And as sure as God hath put it into their hearts to give up their Kingdoms to that *Beast*, so surely God will ( in his own appointed time ) put it into their hearts also to destroy the *Beast*. But whether they shall all agree in this latter, as 'tis said they do in the former, is some doubt?

188. It is the judgement of some solid Interpreters, that those very Kings which held Communion with the *Beast*, and after hate and burn *Antichrist*, *Rev. 17. 16.* shall yet lament

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to see the *smoak* of that burning, which they themselves kindled, Rev. 18. 9. which may intimate to us, that Cross-Interests engag'd them in that burning of *Babylon*, more then any true Repentance of their *Popish* Religion.

189. Not much unlike the Proceedings of *Israel* against *Benjamin*, which when they had destroyed, they were sorry they had gone so far. Such cross-Interests fell out lately 'twixt the *Pope* and the King of *France*, about some affronts to the *French* Ambassador [*Cbigi*] in *Rome*, whereupon the *French* King sends an Army of twenty thousand Men, over the *Alpes* against the *Pope*, and reduced the *Pope* from his *Luciferian Highness* to the Order of the *Humbled Brethren*.

190. This Commotion betwixt them two, made many good Men (that wait for the consolation of *Israel*, in the Accomplishment of that word [*the Kings shall hate and burn the Whore*] to be yet fulfilled) to hope that God was putting it into the heart of the King of *France*, to execute his Vengeance upon *Babylon*. However it was clearly discover'd to be the declining Age of *Antichrist*, for the *Pope* durst not use those *bruta fulmina* of his Predecessors against the King, but must satisfie him in all things that he demanded, even to the erecting of a Trophy, &c.

191. It is most probable, that all those Kings shall not hate the Whore, &c. But some of the

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the Ten shall take part with *Antichrist*, after the fall of *Rome*, till they be *destroyed at Armageddon*, [Rev. 19. 18. Rev. 16. 14. & 18. 9. *The flesh of those Kings were there eaten*] and others of them shall deal with this Harlot, as Men do with a Strumpet, when they see what harm they have got by her, as *Ezek.* 16. 36, 37, 38, 39.

192. The great God (who hath the hearts of Kings in his own hands. and turns them as he pleases, *Prov.* 21. 1.) will certainly raise up the Spirits of some of those Kings, to repent of their Friendship with *Antichrist*, and to rage against him as professed Enemies, and to lay waste his dwelling, and to destroy him for ever. Whereas the King of *France* (in that late Contest with him) powr'd out only *some drops of the Vials* upon him. Some of those at last (if not he) shall pour upon him *the whole shoure*, and this, at the end of his Lease, at the expiration of his Power [months] to do 42 Months, *Rev.* 13. 5.

193. 'Tis a ruled Case [what hath been, may be] now we have seen already in past Providences, how God hath cal'd of several Princes from all amity with *Antichrist*; especial in the Northern Parts of *Europe*, since the Reformation of *Luther*. To say nothing of the Duke of *Saxony*, and Landgrave of *Hassia*, &c. which came forth (with *Luther*, and other Reformers) to help the Lord against the mighty

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*mighty Beast.* We find that several of the 10  
Kings (that formerly gave up their King-  
doms to *Antichrist*) are now faine off from  
him. since the Reformation.

194. God hath cut off several Kingdoms  
in the North from the Jurisdiction of *Anti-  
christ*, as *England, Scotland, Denmark and  
Swedeland* (which were 4 of the 10 Horns)  
and some of the Kings of those Kingdoms  
have personally appeared against *Antichrist*,  
some with their Pen, as King *James*, and some  
with their Sword, as *Gustavus Adolphus*.

195. To say nothing of *Germany*, that in  
a great part broke off from *Antichrists* See,  
under those wonderfull Reformations wrought  
there, both in the Higher and Lower *Germa-  
ny*. Nor of *France*, from whence came the  
Angel *Waldus*, that laid the first Foundation  
of *Antichrists* ruine (as before) and which  
hath in a great part separated from *Rome*; for  
the *View of France* tells us, the *Hugonots* had  
about 2150 Churches of the Reformed Reli-  
gion, this was above 60 years ago; in all likeli-  
hood they are much increased now.

196. Thus though their Kings have not  
themselves declared *open Hostility*, and hatred  
against *Antichrist*, and so to weaken his Power  
by their personall Atchivements: yet their  
Kingdoms hath contributed much to the pul-  
ling down of this man of sin. So that if we  
reckon *France and Germany* (though but in  
part,

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part, battering at *Babylon*) together with those four before mentioned, *England, Scotland, Denmark, Swedeland* (which together with their Supream Magistrates, have for a long time oppos'd *Antichrist*) we must needs say, that the *Vial's* already poured out, have dry'd up a great part of the Sea, or Jurisdiction of the *Pope*.

197. If Kings and Kingdoms have been thus bold with his *Holiness*, under the former Vials, and while so much of his Lease was yet to run: how lively and vigorous may we expect them to be (in the power of God) under the latter Vials, and when his Term of Continuance is about expiring. The wheel of Providence will be quicker and sharper in its Motions and Revolutions at the end of his Time.

198. Thus have we seen in the first place, the three personal Engines (in Gods hand) against this Beast. 1. Powerfull Preachers, 2. Profound Writers, and 3. Potent and pious Princes. Now 2ly come we to the things that the wise *Jehovah* hath, and doth use as Instruments for Demolishing this mystical *Jericho*; and they are principally four, to wit, 1. Spiritual practicing, 2. Unanimous Praying, 3. Publick Printing, and 4. Powerfull Preaching, of all which very briefly, in the following Paragraphs.

199. First an holy practice of Piety, a close walking with God, and a living in the power of

of Godliness, doth prove an excellent *Means* for the extirpation of *Popery*; the reason is, because *Popery* is nothing else but a meer *Form*, denying the *Power*. 'Tis a loose Religion, and its Worship is a carnall compound of *Flesh-pleasing things*; it hath *Musick to gratifie the Ear*, *Perfumes to please the Nostrils*, and *gawdy Pictures to bewitch the Eye*, in these, and many other particulars, 'tis every way accommodated to an earthly *Mind*.

200. *Popery* is a drawing nigh to God with the body, when the heart is far from him, 'tis a being circumstantial in *Substantials*, and substantial only in *Circumstantials*; the *Opus operatum* of a Ceremony will expell Devils, and work Wonders; the Cheapness of their Pardons must needs render them notoriously licentious. How did *Lewis of France* multiply his execrable Oaths, when he thought the *Kissing of his Crucifix* was a sufficient *Expiation* from them all.

201. Now 'tis a Physical Rule [*Contraria curantur contrariis*] one Contrary is best cured by another: so is this loose *Antichristian Religion* by an holy *Evangelical Conversation*. Such a Conversation as this, doth not only put to silence the ignorance of foolish men from dispraising, but also opens the Speech (of knowing Men) for commending the way of Reformation, not only among *Pagans*. (1 Pet. 2. 12. 15.) but also among *Papa-gans*; beholding

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men in the Flesh, do live according to God in the Spirit, 1 Pet. 4. 6.

202. This Engine I would commend to all those of the Reformation, that they may adorn their Profession, and bring it into credit, even among the Worshippers of the *Beast*. That whereas the Papists speak evil of the Protestants, as of evil doers, they may not only be ashamed of *falsely accusing their good Conversation in Christ*, as 1 Pet. 3. 16. but also be constrained to say, that *God is in them of a truth*, as 1 Cor. 14. 25. and *those are the Seed the Lord hath blessed*, as Isai. 61. 9. Just as light expells darkness, so doth Evangelical Conversation the mist of Popery.

203. The 2d thing is *Unanimous Praying*; how doth all the Saints of God in all the Nations of the World (*with one consent*) pray against *Babylon*, and by the help of Gods Spirit, gets many a kind pull at her (as Sampson did at the pillars of *Dagons Temple*, Judg. 16. 29, 30.) How doth praying Souls every where with one lip, as it were, *bow themselves with all their might to pull down this Antichristian Dragon*.

204. As *David danced before the Lord with all his might*, 2 Sam. 6. 14. so the Servants of the Lord, pray before the Lord with all their might, to make this *Dagon* fall before the *Ark of God*. Solomon saith [*whatsoever thy hand findeth to do, do it with all thy might*] Eccles 9. 10.

9.10. Now the Saints *finding* this great work of Demolishing the Kingdom of *Antichrist*, not more a work for their *Hands*, then for their *Hearts*; therefore they do it with *all their might*.

205. All the Servants of Christ should be *Habakkuk's*, that is, *Wrestlers*: they should come forth as *Princes before the Lord* in this Work, as *Job* 31. 37. coming near to God with Princely minds, all the seed of *Jacob* shall be like their father *Jacob*, wrestling till they have power with God, and have prevailed, *Hos.* 12. 4, & 3. not letting God go without this blessing, *Gen.* 32. 26. Prayer commands God concerning the work of his hands, *Esa.* 45. 11. All such as love *Christ* and hate *Antichrist*, should be as the Sun when he goes forth in his might, *Jud.* 5. 31. for dispelling the Fog of *Popery*.

206. How should all the Godly strive together in their Prayers to God, even to an agony, *Rom.* 15. 30. [*συναγυρισμας*] to pull this Tower of *Babel* down, whose top hath well-nigh reach'd to Heaven. These are the *thunderings and lightnings* that fill'd the Temple, and brings the *bailstones* and *earthquake* on the Mother of Harlots, *Rev.* 11. last.

207. The 3d thing is *Typography* or *publick Printing*, a rare Engine for Communicating the knowledge of the Truth, to the pulling down the strong holds of *Antichrist*. The



Art of Printing was bestow'd as a special Gift by a gracious God, on the last Age of the World, that Knowledge might fill the Earth, as the Waters cover the Sea, that is, that there might be a full sea of Knowledge, Isa. 11. 9. for the expulsion of all Popish Ignorance, which they say is the Mother of their Devotion, but indeed of Destruction, Hos. 4. 6. I am sure 'tis no mother in Israel.

208. There is a witty Interpretation of that passage of Dan. 8. 2, 4. [ Many shall run to and fro, and Knowledge shall be increased ] that the passage of Commerce 'twixt one Nation and another, by the Art of Navigation being opened, it brought along with it a great increase of Knowledge. Many run ( or pass ) by that Art from one Land to another, and so abundantly improve their Intellectuals thereby: It may as congruously be applyed to this Art of Printing, as to that of Navigation.

209 For hereby many Books run from one Nation to another, and so exceedingly increases Knowledge, as many Persons do by Navigation: they may both equally be alluded to Daniels Text ( as well the one as the other, both being instrumentall Conveyances of all kind of Knowledge, divine and humane ) though neither of them be the genuine Sense of the place.

210. Alsted saith that this Art of Printing was first published at Moguntia, Mentz, and from

from thence carried to *Argentine*, *Strasburg*, and other parts of *Europe*, to the great improvement of *Learning*: Other Authors say, it was first known to *John Gottenburgh* at *Argentine*, where *John Mentelius* Printed the first good Authors for the information of a blind ignorant World: and experience *Justifies* this assertion, that *Typography* as well as *Navigation*, hath been great *advancers* of *knowledge*.

211. *Incredibilem Usum Generi humano habet ars Typographica in Omnes partes prebuit*, saith *Pareus*, *Medul. Histor. Eccles.* Pag. 311. It hath been of very great advantage to all parts of the Earth: Printing is like a *Wing*, on which *knowledge* flies through all the *Habitable World*, and is at this day a famous *Instrument* of Gods holy Spirit, to publish his Sacred and *Infalible Truth*, though *Satan* do use it also to spread his *damnable Errors*; The best things that are used are found also to be *abused*, yet lose they not their due worth thereby.

212. *Sympson* in his Church History speaks home to this point; saying, when *Popedom* was come to its height, then God graciously bestowed this *Art of Printing* on Mankind, for the *Unveiling* and *Unmasking* of this *Mystery of Iniquity* to the World: This was a marvellous providence of God in the 14th Century; for ever since, *Antichrist* hath begun to decline, and in the 15th Century to languish more and more.

213. The

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213. The 4<sup>th</sup>. and last thing for the bringing down of *Antichrist*, is *powerful Preaching*, and this is held out in the very expression of this 11<sup>th</sup>. clause of the Induction; to wit, his Consumption or *wasting away by the breath of Christs mouth*, [ 2 Theff. 2. 8. πνεύματι Spirit or breath ] which is the administration of *Christs Word* by the *help of his Spirit*. This Ordinance of *Preaching* hath been a most effectual *battering Ram* against the lofty *Walls of Babylon*.

214. We may say of this as *David* said of *Goliaths Sword*, [ none like it, 1 Sam. 21. 9. ] oh that the Lord would give it to all places and People: not only *Satan*, but also his *Eld-est Son (Antichrist)* would fall like lightning thereby, Luke 10 17. 18. Though *Printing* (as we have seen) hath its peculiar Excellency, yet in this respect, *Preaching* is above it, as it is attended always *cum viva voce*: for *Milk* in a *warm Breast* is more effectual nourishment, than *Milk* in a *cold suckling Box*; so a *Sermon Preach'd* batters *Babylon* more than one *Printed*.

215. The *Rod of Christs mouth*, and the *breath of his lips*, (the Prophet tells us) shall slay this *Wicked one*, Esa. 11. 4. Thus hath God raised up his *Boanerges* or *Sons of Thunder*, Marc. 3. 17. the *Syriack* word comes of ܒܢ Sons and, ܬܪܬܝܢ to *Thunder*: Thus *Nazianzen* honours *Basil* (the great) with this  
H Epitaph;

98 *A Discovery of the Person* Chap. 8.

Epitaph, *Ἐγενή σὺ τοῦ λόγου, ἀσεβῶν δὲ βίῃ*. *Sermo tuus tonitru, vitæque fulgur erat*; He Thunder'd with his Doctrine, and Lightned with his Life, he had Urim and Thummim indeed.

216. Those Three Angels who were the Three first powerful Preachers, for separation from Antichrist, [*Waldus, Wickliffe, Luther,*] were Sons of Thunder, especially the last of them: what a [*filius fragoris*] was Luther, that did not throw *bruta fulmina* at the Pope, as the Pope did at him: but rather such a Thunderbolt, as (according to Ovids Fiction) struck Phaeton out of his Charet; surely the Thundring Sermons that have been preach'd by those Sons of Thunder, have caused this Son of Perdition to shrink downward from his pinnacle of Pride many degrees.

217. The efficacy of this Ordinance of Preaching against the Walls of Babylon, is clearly held out in the type of the fall of Jericho, Josh. 6. 13. [*7 Priests bearing 7 Trumpets of Rams-horns, went on continually and blew with those Trumpets: the Priests going on before the Ark and blowing with their Trumpets.*] This they continued to do all the 6. days, and v. 16. it came to pass on the 7th. day when the Priests blew with the Trumpets, the People bearing the Trumpets v. 20. shouted with a great shout, and the Walls of Jericho falls down flat to the ground.

218. The Antitype to the Sounding of those Rams-

## Chap. 8. ~~and~~ Period of Antichrist. 99

*Ramsborns* is the *Ministry of the Word*, which though it be contemptible to man, yet is it (in poor *Fishermen*) the power of God, a Weapon that is *Mighty*, for the pulling down of the *strong holds* of *Antichrist*, 2 Cor. 10. 4, 5. God *hews down* (his) Forts by his *Prophets*, Hof. 6. 5. and *Cursed is he that rebuilds them again*, Josh. 6. 26. God writes him *childless that does so*, 1 Kings 16. 34. all from eldest to youngest dye.

219. We read in 1 Kings 19. 17. How it was not only the *Sword of Hazael*, and the *Sword of Jehu*, that cut off that Idolatrous house of *Ahab*, but *such as escaped their two Swords, should Elifha slay*: Yet read we not any where of a material Sword that this Prophet used, but he *slaw* them by a *Prophetical denouncing of Divine Vengeance against Idolaters*: Thus powerful *Preaching* is an hewing down of *Antichrist* by the *Sword of the Spirit*, which is the word of God, Eph. 6. 17.

220. As the Prophet *Jeremy* was set over Nations and Kingdoms to *root out* and to *pull down*, to *destroy* and to *throw down*, Jer. 1. 10. to wit, by his *Menances* and *Denunciations of Wrath*, which should as surely be effected, as if the Prophet had himself effected them: So are all the *Ministers* of the New Testament set up against this Kingdom of *Antichrist*, to *root it out* and to *pull it down*; yea, and to *destroy that man of Sin*, that (abusing this same

place of Scripture) assumes a power of setting up and pulling down Kings and disposing of their Kingdoms at his pleasure: God expounds it better, *Jer.* 18. 7. 9.

221. Oh pray then for such *Ministers of the Lord* as may *blow* continually the *Rams-borns*, as may *lift up their Voices like Trumpets*, *Isa.* 58. 1. as may (with the *Sword of the Spirit*) hew down this cursed *Bramble*, out of which *so much fire hath issued*, as hath *burnt down the Cedars of Lebanon*, *Judg.* 9. 15. Oh pray, that the *slain Witnesses* may *Prophecy* again and *reveal Antichrist*, (that was born in darkness) for the *quintessence of Preaching* is a *Revealing of the mystery of Godliness* and the *mystery of Ungodliness*.

222. There be therefore many *demonstrative Arguments* to prove the *fall of Antichrist* by; as 1. He must fall, *because he hath no foundation* in the *Word of God*, the *Sandy foundation* that he stands upon, cannot long uphold him; he is not *built on the Rock of ages*, he is no *Plant of Gods planting*: 2ly. *There is not a promise* for his standing, in all the holy Scriptures, but a *direful threatening* against his standing, *Math.* 15. 13. [*every Plant which God hath not planted shall be Rooted up.*]

223. And 3ly. There is *never a true Spiritual Prayer for him*, neither in the *Word* nor in the *World*: but all *Prayer is against him*; *Ecclesiastical History* tells us, how *Prayer broke*  
the

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*the neck of Simon Magus, and it will at length also break the neck of Antichrist. The Popish Queen of Scots seem'd something sensible of this, when she said, she fear'd Mr. Knoxs Prayer, more then an Army of Twenty thousand men.*

224. He is 4<sup>ly</sup>. Not only guilty of much Blood, (which cries for Vengeance upon him) but also he is drunk with it; therefore as he now Staggers, (like one that is drunk) so he must likewise both *stumble and fall*, Isai. 8. 15. Jerem. 25. 27. then 5<sup>ly</sup>. Solomon saith *pride goes before destruction*, and an haughty spirit before a fall, Prov. 16. 18. *Antichrists* pride was related before, Parag. 52. 55. and from 89. to 97. all which must bring his *fall and destruction*.

225. But sixthly and lastly, because *so many battering Engines are planted against him*, not by *weak man*, but by the *Mighty God*, therefore down he must come, for *strong is the Lord that judges him*, Revel. 18. 8. When *Joshua* comes against *Jericho* in the name of the Lord, and surrounds it with the *Ark of God* and *blowing of Trumpets*, this plainly portends the downfall of it; So when our *Joshua* or *Jesus* hath batter'd *Babylon* with those *Persons and things* forementioned for some years already, (since *Luthers* days especially) this plainly portends it cannot stand, but must *tumble down*.

## CHAP. IX.

226. **H**AVING thus demonstrated *Antichrists* lingering Consumption, and the means whereby it is accomplished, which is the 11th clause: I come now next to the 12th and last part of the Induction; to wit, his utter extirpation, (*he must be destroyed by the brightness of Christs coming*) the word καταργησις hath an elegancy in it, as its simple, is ἀργῶν to be idle: The Beast hath power ποιῆσαι (which Mr. Mede Reads *faciendi*) to do 42. Months, Rev. 13. 5. but the brightness of Christs coming puts a Period to his lease of doing, cuts the traces of this wicked plower, and then he can't plow or do no more, Ps. 129. 3, 4. he will be then ἀργός, one out of Employment and out of being also.

227. Some indeed take this brightness of Christs coming to be at the day of Judgment, because its said, *then He shall come in flaming Fire*, 2 Thess. 1. 8. and then shall the Beast and false Prophet be put to death, and cast into the Lake, Rev. 19. 20. This interpretation makes the final abolishment of *Antichrist* to be much later, then indeed it shall be.

228. This coming of Christ is not (saith Dr. Sclater) to be taken [ἐν αἰῶνι] in that Individual point of time, wherein Christ shall come to Judge the World at the last day: but



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it must be taken *extensely* and with some latitude; so as under it may be comprized the Anterior part, and the foregoing (both) Signs and times thereof: and he approves of that *Critick Scholiast*, that says, this phrase is not to be understood of his *comming in Person to General Judgment*, but of the *manifestation of His Presence in the Church by effects of Power, Justice, Grace, and Mercy.*

229. If this *Extirpation of Antichrist* be the same thing with the *downfall of Babylon*, that is describ'd, *Revel. 18.* then under correction, (saith he) the *brightness of Christs coming* cannot be the precise day of Judgment: for after [it] must follow the *Calling of the Jews*, the *destruction of Gog and Magog*, and some *Halcyon-days* of the *Church* here on *Earth.*

230. There is a *coming of Christ* spoken of under the *Sixt Vial*, *Revel. 16. 15.* [*behold I come*] which is added there as a *Cordial* to Christs Servants, against those great preparations for the *Battel at Armageddon*: Under the *Sixt Vial* is the overthrow of the Kings that assist the *Pope*, through the manifestation of *Christs powerful Presence*, therefore is it call'd the *great day of God Almighty*, *Rev. 16. 14.* and *Armageddons Battel* is described, *Rev. 19. 11.* to the end

231. There is a plain *Coming of Christ* (mentioned in that *Rev. 19. 12. 13.*) to the

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*Battle at Armageddon*, wherein he gives the  
flesh of *Papish Kings*, and of *Captains*, yea  
and of all kind of *Papists*, *small and great*,  
(which seems to amount to this utter Extirpa-  
tion) v. 18. then shall all *Papists* (*bond and*  
*free*) *be destroyed*; then shall the *Beast* and  
the *false Prophet* in his last *War* against *Christ*  
and his *Church* be taken, v. 19. 20. so this  
casting of them into the *Lake*, is under the  
*Sixth Vial*, and not as before at the day of *Judge-*  
*ment*.

232. The marriage of the *Lamb* the 7th  
*Vial* brings in, under the notion of the *New-*  
*Jerusalem*, which begins to be described, *Rev.*  
20. (in the *Book-prophecy*) and *Rev.* 11. 15.  
in the *Seal-prophecy*: (*when all the Kingdoms*  
*of the World become the Lords*, under the 7th  
*Trumpet*.) Now because *Christ* will not be  
*married*, but as a *Conquerer*; therefore before  
this *Marriage*, he comes and manifests himself  
in this great *Battle*, to destroy *Antichrist's*  
*Person* (with all his proud *Helpers*.) Under  
this 6th *Vial*, as before he destroys *Antichrist's*  
*Seat* under the 5th *Vial*.

233. The 17th of *Rev.* is but an *Interpre-*  
*tation* who is this *Beast* and *Whore* (spoken of)  
that the *Church* might be able to discern this  
*Antichrist*. The 18 Chap. is a solemn *Fune-*  
*ral-song* for *Romes Ruine* by the fifth *Vial*, or  
rather a *Song Triumphant* for the *Expira-*

Chap. 9. and Period of Antichrist. 105  
tion of Antichrist's Kingdom.

234. It may strongly be presumed, that *Antichrist's* lease of his 42 Months will expire at the end of the *fift Vial*, when the great *Fox* (that hath so long spoild the veins of *Christs Vineyard*) shall be *unkennel'd*. For though he may raise some forces, and make some Resistance under the *6th Vial* (as *his Preparation to this battel at Armageddon*) yet shall he reign no more, after *his Seat* be ruind.

235. The Holy Ghost will not teach the Saints [*Triumphum canere ante Victoriam*] to triumph before a Victory. Now were not the Kingdom of *Christs* grand Enemy (to wit, *Antichrist*) as good as at an end, at the Destruction of *Rome* by the *fift Vial*. This *triumphant Song* in chap. 18. had been *præposterous* and unreasonable, and should have been reserved till after the *next Vial* afterwards.

236. There was indeed another *triumphant Song* to be sung after, but it was more *high* and *glorious* than this, to wit, for the *Marriage of the Lamb*; and observe how the *bride* adorns her self in *fine linnen, clean and white* for this *Marriage*, Rev. 19. 8. Then begins the 1000 Years of the glorious State of the Church (describ'd, Rev. 20.) which falls out after the *Beasts* casting into the lake, so that cannot be the day of Judgement.

237. Add to this, that after the *Beast* and the *false Prophet* be cast into the lake of fire, Rev. 19. 20.

19. 20. The *Devil* himself is *still reserved*, Rev. 20. 1, 2, 3. wherein a famous Climax or elegant Gradation is observable, 1<sup>st</sup> the Angel with the *great chain* comes down from *heaven*. 2. He *lays hold on the Dragon or Devil*. 3. He *binds him* (as it were) *hand and foot*. 4. And then *casts him into the bottomless pit* (where he would not have been cast, Luk. 8. 31.) 5. He *shuts him up there*, as if chaining only were not sufficient for restraining such a *raging Devil*: yea. 6. the *door must be sealed too with Authority from Heaven*, that the Peace of the Church might be secured.

238. Yet after all this, the *Devil* must be *loosed again* (though it *will be for a little season*, ver. 3, 7. for the *day of Judgement* presently follows, ver. 18.) to *gather together Gog and Magog* against the *Camp of the Saints*, and the *beloved City*, v. 8, 9. which (some think) is the *Turkish Empire* (Satans last enemy against the Church) for the *Rising of the Turk* is mentioned, Rev. 9. 3, &c. but *his Fall* is no where clearly, till in this Chap. this *Adversary* shall be *chain'd up* all the 1000 Y. (if he be the *Gog and Magog*) as *his God* and father the *Devil* is, all that time.

239. All those things being laid together, and seriously ponder'd, doth clearly evince, that the casting of the *Beast*, and the *false Prophet* into the *lake of fire*, cannot be meant the precise *day of Judgement*, for the *Devil* cannot

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cannot be loosed any more after that day, but when his last Agents, *Gog and Magog* be destroyed, he is cast in *100*, where the Beast was cast *1000* Y. before, Rev. 20. 10.

240. Besides, a glorious Estate is promised to the Church in many Scriptures, *glorious things are spoken of thee, O city of God*, Psal. 87.

3. Now this promise was never yet perform'd, not in the times immediately after Christ, for then the Church was neither visible nor glorious (as Mr. Mede saith, *Diatribæ* p. 4.) not under the persecuting Emperors of the Heathen; for then, though indeed it was visible (having taken foot among the Gentiles) yet was it not glorious at that time.

241. Go to Constantines time, wherein indeed the Sunshine of the Gospel seem'd to break out from behind a Cloud: yet this lasted not, but presently it was darkned again with a thick cloud of *Arrianism*; and no sooner was the *Arrian* cloud blown over, but again the very Visibility of the Church was overshadowed with a thicker cloud of *Anticbristianism*, that grand Apostacy foretold by the Holy Ghost.

242. This cloud (indeed after a long night of darkness) hath begun to be dispell'd, by those 3 Angels formention'd (*Waldus, Wickliffe and Luther*) yet it shall not wholly be done away, till this Sun of Righteousness arise with healing in his Wings, as Mal. 4. 2. both for calling in the Jews and the fulness of the Gentiles,

*Gentiles, then shall Sion be exalted above all Hills. And this will be that brightness of Christs coming to abolish Antichrist.*

243. So then this glorious Estate of the Church never yet had its due accomplishment, but shall be, *when the Lamb comes to marry his Bride, and to give her a 1000 years of Tranquillity after the destruction of Antichrist.* This cannot be that blessed Estate of the Church Triumphant in heaven, for, 1<sup>st</sup>. 'Tis expressly said, that *the Saints shall reign on earth*, Rev. 5. 10. { not [ *doth*, but *shall* ] to wit ) after the *Beast and false Prophet be cast into the lake of fire.* 2<sup>ly</sup>. *There will be no need of binding up Satan, when the Saints reign in Heaven.* 3<sup>ly</sup>. That *Reign in Heaven is for more time than a 1000 years*, 'tis for Eternity.

244. And 4<sup>ly</sup>. *Satan must be let loose again (as before) which cannot be after the day of Judgement.* 5<sup>ly</sup>. *This marriage of the Lamb with the bride, and so (by consequence) this glorious estate of the Church must be a state on Earth, because it is said at that time, the Tabernacle of God is with men, and God will dwell with men*, Rev: 21. 3. Now were it a state in heaven, then it should rather be said, *that men dwells with God, then God with men.*

245. There must therefore be a Coming of Christ (I say not, *personal*) before the Day of judgement, *to receive his Kingdom of the Father*, Dan. 7. 13. Not the natural or essen-

9. Chap. 9. and Period of Antichrist. 109  
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rial Kingdom, which he has (*as he is God*)  
for ever: but a *dispensatory* Kingdom delega-  
ted to him (*as he is Mediator*) which, *when*  
*he hath put down all Power, all the 4 Monarchs,*  
*and all the 10 Kings ( of the last Monarchy )*  
*the Beast and false Prophet, yea, Gog and Ma-*  
*gog; after the 1000 Years of the Churches*  
*peace, and after his Judging the World*  
*he resigns up his Kingdom again, 1 Cor. 15.*  
24. 25.

246. Thus we see there is a *coming of Christ*  
which will be a *Restitution of all things*, Acts  
3. 21. (Whereas the *coming of Christ* at the  
*Day of judgement*, shall be the *Dissolution of all*  
*things*) and this *coming of Christ* may be cal'd  
[ *Epiphany* ] from the *brightness of it*, for then  
the clouds of *Antichristianism* shall be dissol-  
ved, and so shall it be not only *bright* to the  
Church, but *destructive to Antichrist*, who  
shall be *Destroyed by the brightness of the co-*  
*ming of this Sun of Righteousness*: at his pre-  
sence will the *mountains of the Man of Sin*  
*melt away, like Snow before the Sun*, Psal.  
114. 7.

247. This is the *Brightness of Christs co-*  
*ming*, that brings in *Antichrists* utter extir-  
pation, 2 *Thess.* 2. 8. For at the *sounding of*  
the *7th Trumpet* in the *Seal-prophecy*, the An-  
gel swears that [ *time should be no longer* ] to  
wit, for *Antichrist*, Rev. 10. 6, 7. then the  
*mystery of God shall be finished*, and then *Christ*  
comes

comes (at the 7th Trumpet) and takes to himself his great Power, and reigns, Rev. 11. 17, 17. Then all Kingdoms become the Lords, though the Nations be angry at it.

248. In the like manner, at the pouring out of the 7th Vial, in the Book-prophecy, it is said [ *It is done* ] Rev. 16. 17. that is, all is finished concerning *Antichrist*; not only his Seat and Kingdom is ended, but the *Beast* and the false Prophet are taken in Person, and all his Retainers are utterly destroy'd by *Christ*, Rev. 19. 20, 21. And then begins the Kingdom of *Christ*.

249. Thus we have seen at large, how *Antichrist's* doom is, to be destroyed. O daughter of *Babylon* who art to be destroyed, Psal. 137. 8, 9. This *Beast* must go into perdition, Rev. 17. 8. 'tis said [ *Go, not Run* ] for it must be gradually done, every *Vial* must bring a degree of Ruine on him (as before.) Now those two last clauses of the Induction are subordinate, but not contrary: for *Antichrist* may be both consumed and destroyed, ever since the Separation and Reformation he hath been wasting away.

250. But when *Christ* shall come with a brighter Manifestation of himself, of his Grace, and of his Gospel to the World, then men shall be clearly convinced, that this is the great Whore that bewitches the Nations with her wine of Fornication, and that she is a common  
Strumpet



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Strumpet with the Kings of the earth, Rev. 17. 2. The Lord will then also mightily discover her to the Kings of the earth (*that have given up their Power to her*) and cause them to hate her, and to burn her for a Witch, Rev. 17. 16. As the Beast hath killed with the Sword, so he shall be killed with the Sword (himself) at last, Rev. 13. 10. (after a long Consumption and Captivity) as if *one kind of death were to little for him*.

251. This Antichrist therefore is a Son of perdition passively, (as well as actively) for he must go into perdition, but whether, by the battle of the Warriour, and by Garments rolled in blood at first, some doubteth. Osiand. Epitome 7. Cent. Pa. 315. However it shall be by burning and fuel of fire, Esa. 9. 5. God will kindle a fire in the hearts of those Kings, and they shall make Roast-meat of the Whore: at last, she shall have blood to drink, (for she is worthy) sooner or later, Rev. 16. 6. & cap. 18. 6. And something hereof is mention'd in the 3d Vial, Rev. 16. 6.

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CHAP. X.

252. **N**OW come we to the great ενζητησις [ *the grand Enquiry* concerning the time of the fall of Antichrist, which hath puzzled so many grave, holy, and learned  
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Interpreters. There is a *strange Itch*; and a strong propension of desire to know this; Oh that we may go to *Christ privately*, (as the Disciples did, *Mat. 24. 3.*) and say to him, *tell us when shall these things be, and what shall be the sign of the Coming of Christ?* We are ready to say with *Balaam*, *Numb. 24. 23. who shall live when God doth this?*

253. Various Calculations and Computations of time (about *Antichrist's fall*) are extant at this day, even by many good Men, and great *Lights* in their Generation. My present Work shall be to draw a *compendious Scheme* of the several Conjectures of those most *illuminated Servants of Christ* (passing by others, I conceive were less enlightned) and then superadd my own Conceptions (*quales, quales sunt*) though I may say with *Luther* [*Egonullus sum in Prophetis*] *I am neither a Prophet, nor the Son of a Prophet.*

254. There betwo several ways of Computation, especially (according to the diversity of mens Apprehensions) which they take, to find out the time of *Antichrists fall*: some grounds their Conjectures upon that *Number* given to *Daniel* (who was the great *Revealer* of those *Secrets* in the *Old Testament*, as *John* was in the *New*) *Dan. 12. 11.* That from the time of the daily *Sacrifices* taking away, and the *Abomination of desolation* setting up, there shall be a thousand two hundred and ninety Days or Years.

255. To

255. To omit all *forrain Writers* (which would make the work more tedious) I shall only speak of our own *Countrymen*, who (according to their *Light*) hath made inquiry into this great *Mystery*: Some of those follow the *Computation* of *Daniel*, as 1st. Dr. *Willet* in his *Comment* on this *Dan.* 12. 12. who relating *Bullinger's* Opinion [*That those 1290 Days have reference to the last destruction of Jerusalem, because the Jewish War before the final destruction of their great City, lasted so many Days.*

256. The *Doctor* answers *Bullinger* thus. That those 1290 Days must not be reckoned from the beginning of the *Jewish War*, but from the *setting of the Abomination in the Temple* by *Antiochus*, which lasted 3 Years and an half: and seeing the Number 1335. (mentioned in the 12. ver.) differs from 1290. just 45 Days, he conceives, that hath relation to *Judas Macabæus* his *cleansing of the Temple*, 45 days before *Antiochus* his death. Now all this he makes a *Type* of things to come, looking on *Antichrist* in the *New Test.* to be the *Antitype* of *Antichrist* in the *Old*, and corresponding each with other, in *Nature* and *Circumstance*.

257. Hereupon he speaks to the *Conjecture* of some, that (because there be 45 days difference betwixt 1290. & 1335.) do gather from thence (*that after Antichrist is destroyed,*

*stroyed, Christ will come in Glory, at the end of 45 days*) but he answers to this, that then it would be known by *Danels Prophecy, when the day of Judgement is*, which is contrary to the Scripture of the New Testam. *Mat. 24. 36. Luke 12. 40.* but rather thus (saith he) *Christ by the brightness of his Coming will cleanse his Temple (as Judas Macabæus did) and 45 days after, he will slay Antichrist.* Here we have (at least) an obscure Intimation of the time of the fall of this Man of Sin.

258. But more plainly Mr. Symonds (Pastor of Rotterdam) reckons by *Danels Numerical Rule*, and observing how *Julian* (the Apostate) endeavoured to set up the *Abomination-Temple* of the *Jews*, and to restore *Judaism* in despite of *Christ* himself (whom he would have proved a Liar thereby) and all those Christians that lived in his Empire: how also *Christ* from heaven fought against his enterprize with *Thunder* and *Lightning*, and with an *Earthquake* from below, that cast up the very foundation which he had laid.

259. Hereby *Christ* (whom he would have prov'd a Liar) fulfill'd his own Prophecy more fully, then it was before. That (not only above ground, but not so much as under ground) *one stone shall not be left upon another*, *Mat. 24. 2.* Thus by a most eminent hand the Lord took away the *Jews* daily Sacrifice, and rooted up their *Abomination-Temple*, yea, and at the

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the same time the *Delphick Temple* of the Heathens was utterly destroyed, to tell all the world that neither *Judaism* nor *Paganism* should be set up any more, but the *Kingdom of Christ*.

260. These transcendent Providences Mr. Symonds and others, (I say) observing, are thereby perswaded to begin this 1290 days or years at this *Exploit of Julian* (which some say, was in *An.Dom.* 360.) and so the period of that Computation ends in 1650 Y. of Christ (which is long ago expir'd) only there is a reserve of 45 Years which prolongs this account to 1695.

261. There be other holy Men, that cast their eye (in this work) not upon *Daniels number* only, but on *Johns also*: as Mr. Tillinghast, who begins his account of 1290 Years at the *Rebuilding of the Jewish Temple* by Julian, which (he says) was in the Y. of Christ 366. to wit, 6 Years lower than the former Calculation, this for *Daniels number*; but then the 1260, or the 42 Months (which is *Johns number*) he begins at the Year 396 after Christ.

262. And he gives this reason for the latter, because (saith he) at the Y<sup>e</sup>. 396. was the time of the Beasts rise, for then came in the Worshipping of Images, Prohibition of Marriages, Traditions, and Antichrists exalting himself above the Magistrate. Now both those Numbers, to wit, that of *Daniels* (the Prophet of the Jewish Church) holding out the time of the Rejection of the Jews, and of

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*Antichrists* domineering over beleieving *Gentiles*, jump exactly into one Period (*sc.* 1656 Y.) which also is elapsed, and yet no *Vial* is poured on the *Seat of the Beast*.

263. Dr. Goodwin likewise goes this way, comparing *Daniels* and *Johns* Prophecy together, and making that *Angel* with the *little book* in *Rev.* 10. to be the same that appear'd to *Daniel*, *Dan.* 12. for (saith he) both those *Angels* (1) use the same Ceremony, to wit, the lifting up of the right hand towards Heaven (2) both swearing the same Oath, to wit, by him that liveth for ever, *Dan.* 12. 7. and *Rev.* 10. 5, 6. (3) both their Swearing hath one end about the same thing, and to the same purpose.

264. For that Prophecy of *Daniel* contains (but more darkly) the same things, that the *Revelation of John* (more clearly) handles; as namely the Tyranny of the 4th. Monarchy, and the oppression of the Church thereby: (First by the Empire, then under the last head of it, the Pope, of whom *Daniel* had Prophecy'd, Chap. 14. from v. 36. to the end) after whose time ended, should come in a fifth Monarchy of the Saints, as *Ch.* 7. all which things are more distinctly presented to us by *John*; as namely under the 7th. Trumpet, (after the time of the Pope ended) a glorious Kingdom should come in, *Revel.* 11. 15. 17.

265. And (4ly.) as they both agree in one subject

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subject matter, so likewise in setting down the time (determined of God) how long this last head (the Pope oppressing the Church) should continue: to wit, for a time, times, and half a time, (Daniel mentioning it thus Darkly and Indefinitely) and when this last head shall have accomplished to scatter the power of the holy People, then all those things shall be fulfilled, Dan. 12. 7. but tis more clearly and distinctly mentioned by John, (as became a Revelation) Chap. 11. so as indeed the 11th. of Revelation, is but an Explication of the 12th. of Dan. for the better comfort of the Church.

266. Then coming to pitch upon the time of Antichrists fall, Dr. Goodwin concurs in his Conjectures with those that reckons by Daniels Number of 1290. Y. and fixing the beginning of this account in Julians time, which was the last time both of the ceasing of the daily Sacrifice set up by him, and a setting up Heathenish Idolatry in the World: and he says, we may not reckon from Titus Vespasians time, (who destroy'd the Temple) for then the term is expired long ago.

267. And he, finding two Periods of time most chiefly pitcht upon by writers of this age, for great changes in the Churches of Christ; the one about 1656. and the other upon 1666. he (I say) falls in with both those Periods, shewing how both may stand together:

118 *ADiscovery of the Person Chap. 10.*

for the 5. Vial (saith he) hath 2 *several pourings forth* of 2 several portions; the one is *the top*, and the other is the *dregs or bottom*, *The top* of the Vial may be powr'd out in Y. 1656. to prepare for the other, but in Y. 1666. the *dregs* of its wrath shall fall on the *Seat of the Beast*,

268. The *latter* of those *Periods* he reckons by *Johns Number* of 42. Months, or 1260. Y. *fixing* the head of this account in the Year 406. after Christ, when *Pope Innocent* the First challeng'd and Usurp'd Jurisdiction over all Churches: *Those two Numbers put together make exactly* 1666. but the *former* of those *Periods* he reckons by *Daniels Number* of 1290. Years, which he begins at *Julians Exploit*, Y. 365. or 366. (because accompts of Years since *Julians* attempt of building of the Temple, is various) which latter added to 1290. Y. makes exactly also 1656. according to his 1st. Period.

269. He proceeds further; saying, *Daniel* being inquisitive after the times when those things should be finished: The Angel (which is Christ, saying, *Revel. 11. 3. I will give power to my two Witnesses, &c.* which no created Angel could say) gives him *two Periods*, the one 1290. as before, the other 1335. which is the *ending* of the dispatch of those great things before the Kingdom of Christ, (as the other is the *beginning* thereof) and which  
from



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from *Julians time*, ends about 1700. Y. of *Christ*: There be 45. Years to accomplish all the preparatory work in, as *Antichrists Ruine*, *Jews Call*, &c. and the first Period brings blessed times, but *blessed is he that cometh to the end of the 45. Y.* for then is Christs Kingdom.

270. There be a 3d. sort of Holy and Learned Interpreters, that neither build their conjectures on *Daniels prophetick Number* wholly, nor yet as it stands in conjunction with the *Apocalyptick number of John*: but solely upon those numbers they find in the *Revelation*, which are of two sorts; 1. That 42. *Months* or 1260. *Days* or *Years*, which is the very term of time the *Beast* hath given him to tread down the holy City, *Revel. 11. 2. 3.* and to [ *do* ] or continue in, *Revel. 13. 5.*

271. The 2d. *Apostolick Number* is that famous [ 666. ] *Revel. 13. last*, which seems to cast up the *Number of the Beast*; to wit, the date and end of his *Tyrannical Kingdom*, whose days shall then be numbred, that is, *finished*, (as the phrase is of *old Babylon's ending*, *Dan. 5. 26. God hath numbred thy Kingdom and finished it*) and the Holy Ghost hath computed it (as they have conceived) to be in the Year, which according to mens computation, shall be called, *Six hundred sixty six Years*: Number expressing time, for *Aristotle* defines *Tempus* (to be) *Numerus motus se-*

*cundum prius est posterius, Time is the number of Motion.*

272. And of this Judgment is an unknown English writer, in 1589. of Christ, Intituling his Book [ *To the Church of Rome* ] and Subscribing himself by the two Letters [ *T. L.* ] whose Writing speaks him a man of a Savoury Spirit, and of no mean ability; I have read it with much complacency: who says that in that Year (666.) *The great man of Rome shall fall as the Uncircumcised.*

273. In the Number of the Beast, (he saith) the millenary Number is omitted, not only as Known and unchangable, (for Antichrist was to Reign no more Thousands then One) but also as Respecting the common use of all Nations, (as well Hebrews as Gentiles) who in their Stiles (for brevities sake) do both speak and write by the Imperfect Number, omitting the Millenary, (as Munster in his *Calendario Hebraico* well observes) more then after the Perfect, adding the Millenary.

274. There be others indeed, that finding the Number of the Beast to be [ 666. ] have therefore made this Number to design out the very Year of Antichrists beginning, or Revelation of his Tyranny and Kingdom, to wit, in the Year of Christ 666. so Mr. Stephens, and the rather because they find in Eccles. History, that in that very Year, the Latin Service began in the Church, (which is the Po-  
pish

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*pish Service* in all Lands) see *Osiander Epitome Cent. 7. Pag. 189. see Paragr. 289.*

275. But *Number*, when it is put to signify *Time*, (as Dr. *Goodwin* saith) doth not so properly signify the *beginning* of *Time*, as the *ending* of it. When the *Number* is *finished*, and (as it were) cast up and made compleat: then is his *Time Numbred* and the account of it summ'd up, and not before; and therefore *Daniel* useth this Phrase, [*Thy days are Numbred*] to denote to us the *ending* of the *Time* of the *Babylonish Kingdom*, and not the *beginning* of it, as was said before.

276. Therefore many *godly-learned*, declining this latter Notion, hath yet gone over into the Opinion of the former (with *T. L.*) saying, this Computation (being called the *Number of a man*, that is, the ordinary vulgar way of Reckoning years, and measure of time, in the stile of the whole Christian World) holds out the very year of *Antichrists Expiration*, when his *Number* shall be summ'd up, that is, in that Year which is (according to mans Computation of years) ordinarily styled 666. as we usuall say 88; for 1588.

277. Yet Mr. *Durham* (in his Comment on the *Revelation*) puts another sense on that *Number* (666) saying, it neither denotes the time of *Antichrists Rise*, or of his Ruine; but to shew (saith he) that this *Beast* is not any ordinary Heretick, but a Chief one, that hath

hath a great Number of lying Doctrines (his name of *Blasphemy*) compact together, and we are call'd in *Rev.* 13. last, to weigh his Heresies judiciously, not to number his Figures Arithmetically.

278. He that hath understanding of spiritual Truths, and his Senses exercised to discern them, will ponder the Doctrines of *Antichrist* in the ballance of the Sanctuary, (as *Belsazzar* was numbred, and found light) *Antichrist's* number is the number of *Man* (for there is no Article in the Greek) not the Wisdom of God: his Doctrines are not of God, but of *Man*, yea, Doctrines of Devils. And there be *sexcenti errores Pontificii* (as some Book-titles be) as if *Antichrist* were a Compound of 666 grand errors.

279. Mr. Cotton upon *Rev.* 13. 18. declares his opinion of this (666) that it is neither the Number of his Years when he began, nor the Number of his Years when he shall end: not the former (saith he) for though somethink *Antichrist* arose to a name in the Y. 606. yet they cannot (though *Bonifacius* then took upon him the title of Chief Bishop) make that 666. seeing there is 60. Y. difference, and 'tis probable, the Holy Ghost would not have err'd so much in such an express Number. Besides *Antichrist* was begun before this 606. and this *Headship*, or spiritual Advancement is but a part of *Antichrist*.

10. Chap. 10. and Period of Antichrist. 123

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280. Nor can the latter be (saith he) for 666. cannot be the number of the end of *Antichrists* Years, seeing he continues still to this time (which is almost a Thousand years since 666.) and to say, that in this round Number something is omitted (as when we say (88) we mean 1588. yet in Scripture-phrafe (saith he) such small Numbers are not regarded; and seeing *Wisdom* is required to find out this Number, what *wisdom* were it for the Holy Ghost to leave out a thousand (as we leave out when we say 88. for 1588.) the Holy Ghost (he saith) doth not so here, and therefore it cannot hold out the *number of his Period*.

281. He thinks as the *number of the Beast* is an opposite number to the *Number of the Lamb* (which consists all of 12. as of every Tribe 12000, and the City had 12 *foundations*, &c. Rev. 21. 14, 16, 17.) the whole fabrick of *Jerusalem* is 12. the *foundation* is *Apostolical*; but in the *Number of the Beast*, there is nothing *Apostolical*, *six falls short of twelve*. *Boniface* turns up all their *Canons* in one Book, which he adding to the 5 Books of *Decretals*, calls it *Sextus*, thus all their Religion is wrap'd up in 6 Volumes, and the 6. (they call) the most perfect of all: hence the Number 6. is pitched on: here, *the number of a man for Popery is but mans Wit and Invention*.

282. Now

282. Now come we to the other *Apocalyptic Number*, to wit, the 42 months, or 1260 days or years (which some interpret in a way of conjunction with this *last Number* (666.) and therefore I do speak of it the latter, though in the Introduction I made it the former.) Many late Writers hath concurr'd with [T. L.] in making 1260 Y. to be *Antichrists Term*, and 666. (the millenary Number being understood, though not express'd as before) to be the period of that Term, and to find a fit Correspondency betwixt those two Numbers, they look out for the rise of *Antichrist*.

283. And finding the Egg of *Antichristianism* to be lay'd in the Days of Innocent the first, in the Ye. of Christ 406. and that by express Commission, there was furthermore granted to the Beast, his Heirs and Successors 1260 Years, for the *hatching, fostering, and perfecting of this Egg or Child of Perdition*: which being added to 406. makes 1666. to be the *very Year* wherein the Judgements of God (denounced) shall fall upon Antichrist. And he shall as easily weigh the fire, or measure the wind, or call again the day that is past, as avoid the decree of his Down-fall then determined, and as [T. L.] saith, then my Lord of Rome must lay down his proud waves.

284. Other Interpreters labour for no concurrence, or Coincidency betwixt 1260 and 666. but doth measure *Antichrist* only by that

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*Lease or Term* that is given him to *do* or continue, to wit, 42 Months, or which is all one, 1260 Y. Thus many learned and holy Men, binding up themselves to this Number only, and varying in their judgements, where to make the *Epocha* or *Beginning* of the *Beasts Rise*, hath likewise exceedingly varied in their Opinions, about his *Period and Ruine*.

285. Mr. *Brightman* makes the beginning of the *Term of Antichrist* to be at *Constantines* coming to the Crown (for then began the war with the Dragon, &c.) when the *Man-child* was brought forth, that is, advanced to Imperial dignity, Rev. 12. 5. and so he makes the Authority of the *Beast* to expire about the Year of Christ 1546. which year or time was so far from ending the *Beast*, that at that time he was rather more advanced, for then did the *Council of Trent* condemn the *Scriptures*, in advancing the *Vulgar Latin* to be most *Authentic*: and then did *Charles* the first war against the *Protestant Princes* in Germany.

286. Mr. *Durham* comes near to this Computation of holy *Brightman*, making the close of the 1260 Y. of *Antichrists* absolute and uninterrupted Tyranny, and triumphing over the *Witnesses*, to fall out in the Year 1559. when *Reformation* began by publick Authority at *Ausperg*, till then (he saith) the *Witnesses* ascended not into heaven. For then, not only in Germany a *Diet* enacted for Religion, but also

also in *England* it was rais'd up by *Q. Elizabeth*, and the Year before that, it was receiv'd in *Scotland*, and the year after, to wit, 1560. in *France* by *Charles* the ninth: thus he, in his *Comment on Revel.*

287. But 'tis objected (saith he) against this Opinion, that this Computation places the rise of *Antichrist* (over-high) in the 3. Century after Christ, which was a time, when the Church enjoy'd both *Purity*, and *Liberty* in the Days of that good Emperot *Constantine*. To this, he answers thus: As *Antichrist* began to work from the *Apostles* time, so much more from the time of outward *Rest and Peace* which the Church enjoy'd by *Constantine*, who freed her from *Heathenish Persecution*.

288. *Pride* soon (saith he) infected her *Pastors*, (*Hodie venenum in Ecclesiam fudisti*, was imputed to *Constantine*, when he made the Church as it were, *luxuriant with Temporal Priviledges*) and the *Roman Pastor*, having the greatest advantages of sharing in those Priviledges (as *Rome* was then the *Lady of Kingdoms*) began soon to improve them, at least *ad Potentiam Pontificiam*, though not suddenly *ad Omnipotentiam*, as afterwards.

289. The *Pontifical Omnipotency*, or settled Superiority, and the title of *Universal Bishop* (he confesses) was not indeed usurp'd, till *Boniface* the third assum'd it in the Year 606. After this came in the *Latin Service* and



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and the *Mass*, in the Y. 666. (as I mention'd before, Paragr. 274. by *Vitellianus* the Pope, then also was *Pantheon* (the Temple of the Heathen God) opened and dedicated to *All Saints*; and so by degrees comes in all the *Romish Trash*, till *Antichrist* came to his full Growth.

290. But there is yet a stronger Objection against this Opinion (which the judicious *Scot* labours to remove) to wit, that the *Kingdom of the Beast* is contemporary with the *Sackcloth-Prophecy of the Witnesses*, and this must be, for after the *Ascension of the Witnesses*, and the *Earthquake*, the 7th Trumpet sounds, and all Kingdoms become the Lords, Rev. 11. 11, 12. 13, 15. The downfall of the *Beasts kingdom* must be before this, though he say, the *Ascension of the Witnesses* may consist with the decaying Kingdom of the *Beast*, who must be destroyed gradually under the 7th Trumpet, yet this sense is cumbred with many difficulties, as will appear afterwards.

291. Mr. *Coston* goes yet a little lower then either of the former, in placing the beginning of this 1260 Y. to wit, to 96 or 97 Y. after *Constantine*, rendring this Reason, that though the *War* began with *Constantine*, and the *Woman* fled into the wilderness (as Mr. *Brightman* rightly observes) yet it cannot be said in his time, that there was no place found for the dragon in Heaven, for this (saith he)

was

was the failing of that good Emperor, that he still allowed the *Heathen-Idol-Temples* to continue, only *shutting their Doors*, which his Successor *Julian*, opened again, and restored the Dragon to his *Heaven* of spiritual Authority.

292. Though the war was begun by *Constantine*, yet was it not accomplished by him, so as to cast out the Dragon wholly, and so as no more place to be found for him in *Heaven*, this was not (he says) till the time of *Theodosius*, then did the Emperors renounce (and not before) the title of *Pontifex Maximus*. Hereupon the *Beast* (the Pope) the very next year after, takes up this Name, and holds it to this day. What ever be the Popes name, 'tis *Pontifex Maximus*; now this was about 396. Y. after Christ (as 96. after *Constantine*) which Number being added to 1260. makes up 1656. *Antichrists Period*.

293. This learned and holy man was not alone in his Expectations of eminent Providences in that Year, or about it (as is manifested before, in Paragr, 262, & 267.) yet his modesty in this his Conjecture is very eminent, saying, I will not be too confident, because I am not a Prophet, nor the Son of a Prophet to foretell things to come, yet he expected a great blow would be given to the *Beast*, and to the head of the *Beast*: yea, and the Expiration of his Power and great Authority, in his Comment. on 13. Rev. pag. 87, 88, 90, 93, 94.

294. Yea

294. Yea, Mr. Mede himself ( whose Labours the Church of God hath much cause to bless God for ) pitcheth his Expectation upon this Y. 1656. though *tacitly and implicitly*; for in his Synchronismes, he making the *first Trumpet*, and the *Popes 1260 Days* to begin together, and in his Comment pag. 71. he makes the *beginning* of the *first Trumpet* to be in the Y. 395. after Christ, so as if the *Reign of Antichrist* began at that time with the *first Trumpet*. 'Tis clear enough, Mr. Mede inclin'd mostly to 1655. or 1656. for the *Expiration of Antichrists kingdom*.

295. There is another ground that made this Year of 1656. a year of great Expectation because it was the *year of Noah's Flood in the old World*, ( unto which Christ compares his Coming, Matth. 24. 37, 38. as if there would be *so many years to the first beginning of the new World to come since Christ, as was of the old World before the Flood, till the days of Noah*, to wit, 1656. years. The *Kingdom of Christ* is called by the name of the *World to come*, Heb. 2. 5. because it shall bring with it *new Heavens*, and a *new Earth*; wherein dwell *letb Righteousness*, 1 Pet. 3. 13.

296. There be other learned Interpreters, that fix the beginning of this 1260. Y. upon other times; some upon the Y. 383. after Christ, because then *the Council of Constantinople acknowledged the Primacy of the Ro-*

man *Bishop*, wherein the *Beast* received much power: others on 401. Y. after *Christ*, for then *Pope Innocent* drew all Appeals to Rome, and about that time, the *Mystery of Iniquity* was reveal'd.

297. the former Hypothesis of these two last, brings down *Antichrists* fall to 1643. Y. after *Christ*, and the latter of them to 1661. but because *Chronologers* vary in their Computations, to wit, when *Innocent* the first (who began the usurpation of Authority and Jurisdiction over all Churches, and first set out that notorious Falsification of the Canons of Nice, as pretending that those Canons gave the Roman *Bishop* this Power) was created *Pope*, Some say in the Y. 404. this makes *Antichrists* Period in the Y. 1664.

298. But other *Chronologers* makes his Creating *Pope*, in the Y. 406. as *Sympton* the Scotch Abbreviator of the History of the Church) pitches the beginning of the *Popes* Usurpation in this Y. 406. who yet had no Eye (atall) upon that great Year of Expectation [ 1666. ] in so pitching it, but because at that time according to his Calculations, he found that this *Nocent Innocent* the first was created *Pope*, as appears in his *English History of the Church*, 2d Book, 5. Century and pag. 323.

299. Mr. *Burroughs*, and many other holy Men hath begun their Computation of *Antichrists*

*christ's Term* at this *Innocent* the first, partly for the reason *abovesaid*, and partly because *this Pope 1st* took upon him power over Princes, for he excommunicated the Eastern Emperor *Arcadius* (who yet was out of his Jurisdiction) for banishing *Chrysostome*, which none of his Predecessors (the *Popes*) ever attempted to do (a Copy of his Excommunication is extant in *Baronius*) and in his time also the Emperor *Honorius* exempted his Clergy from all Secular Powers, so made them a distinct Body for the Pope as their Head, a lively representation of the *Apocalyptick Beast*.

## CHAP. XI.

300. **T**There be yet two Opinions behind, which are indeed *Heterogeneous* to all those before mentioned; the first is of that our Godly Martyrologist Mr. Fox, which (he saith) was after long Study and Prayer, cast suddenly into his mind by *Divine Inspiration*: to wit, that those 42. Months must be *referr'd* to the Churches Persecution under the Roman Emperors, Reckoning from *John Baptist*, (that was slain by *Herod the Tetrarch*) until Peace was given to the Church by *Constantine*.

301. He takes those 42. Months for Weeks of Years, by which Reckoning, they make

249. Years ; to which, if we add the 30. *Years of Christ*, when he was Baptized by *John*, it amounts to 324. Years after Christ, in which Year (he saith) *Constantine the great embraced the Christian Religion* : To this singular Opinion of this holy Man, I shall speak to by and by, (and yet without deriding it as the Popish Writers do) when I come to lay down my own Opinion (*such as it is*) on this Subject.\*

302. The 2d. Opinion is Dr. *Beards*, (one who hath writ a very Learned Treatise of *Antichrist*) whose notions (*in this point*) differs from all others (of the Interpreters aforesaid) about this *Apocalyptick Number* ; saying, that it concerns not *Antichrists* Reign, but only the *durance of the first Beast*, which was the *Roman Empire* : and he gives 2. Reasons for this his Opinion ; First, 'tis said, Rev. 13. 5. that *power was given to the Beast* 42. Months or 1260. Years, this he says, agrees with the Event ; for from the first foundation of *Rome*, to its Ruine by *Theoderick the Goth*, passed just so many Years, 1260.

303. His Second Reason why this Number holds out the length of the *Civil Empire of Rome*, (persecuting the primitive Church) and not the *Pontifical* or *Antichristian* ; is, because (he saith) it is not the manner of Holy Scripture to premonstrate any certain Periods of those *Intestine Troubles* which are rais'd

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rais'd up in the Church by false Christians; but only by such as arise from Foreign Enemies, that professedly oppose the Truth: As we see (saith he) in the Persecution of the Antient Church under the Egyptians, and Babylonians, and Antiochus.

304. Those Persecutions are defined in a certain Number of Years by the Prophets: but not that which was executed by their own Idolatrous Kings, as Jeroboam, Manasseh, and the rest of those Ungodly Kings of Israel; so (saith he) those Numbers in the Apocalypse are not to be referr'd to Antichrist, (who was to be a Domestick Foe, this is answer'd in Par. 347.) but to the Bloody Cruelty of those Heathen Tyrants, the Roman Emperors who (saith he) are the Gentiles that treads under foot the Holy City 42. Months, Revel. 11. 2. yea he further affirms that this 42. Months in Revel. 11. 2. and that in Revel. 13. 5. are all one in effect, and cannot be well understood, but of the Heathen Emperors.

305. To this Opinion also I shall say something, as well as to the other of Mr. Foxes, (when I give my own conceptions of the point) and that in the first place, (though they be last named) because they hold so little consonancy with my own Opinion, and (as I Judge) with the Truth: and herein my method shall be first to declare (Negatively) what is not the mind of the Holy Ghost among those va-

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rious Interpretations: and then [*Positively*] what (according to the best Scripture-light God gives me) is the true sence.

306. I come now to cast in my own mite, (such as it is) not without trembling and astonishment, and that on a 3 fold Consideration; 1. The *abstruse difficulty and mysteriousness of this Subject*; which may well be Reckon'd among Peters, [*συσβόνη*] 2 Pet. 3. 16. *things hard to be understood*: tis such a profound myltery, as Angels can but peep into it, [*μαεγνύλας*] 1 Pet. 1. 12. and such an one, as cost John many tears to understand, Rev. 5. 4. This Consideration makes me cry out, [*ὦ βάθος*] *Oh the depth of the Wisdom of God*, Rom. 11. 33. It causeth me to admire the *profundity* of the Scripture, to kiss the Book and to lay it down, and to weep over my own Ignorance, and to cry, *Oh when shall I know as I am known*, 1 John 4. 2. Gal. 4. 9.

307. The 2d. Consideration is, *the mistakes that so many famous lights of the Church have been found in, about it*: Some out-living their own Conjectures, and finding them false, have been constrained to confes that they were on the dark side of the Cloud when they wrote them: Others (though not living so long) hath yet been confuted by time, which is the surest comment upon dark Prophecies: the 3d. Consideration is, *the Consciousness I have of my own inability for so great a Work*, which would



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would pinch the Shoulders of an Angel: if it be said *who is sufficient for these things*, 2 Cor. 2. 16. much less, poor I, that am less then all the Servants of God.

308. Yet that which encourages me against those Discouragements is, that all sufficiency comes from God, 2 Cor. 3. 5. that he hath promised his Spirit to them that ask him, Luk. 11. 13. that this Spirit doth [*removere prohibentia*] and [*applicare auxiliatoria*] that the Lord puts Treasure into Oyster shells, [*ὁσπράξιν*] 2 Cor. 4. 7. and conveys water of Life through a Leaden Pipe, as well as through Golden ones: that he hath promis'd blessedness to such as Read and Search this Book, Rev. 1. 3. and his Spirit of Truth to guide into all Truth, Joh. 16. 13. I would therefore come forth in the Strength of the Lord, Psal. 71. 16. and plow with his Heifer to find out his Riddle, Judg. 14. 18.

309. I now shall assay this great Work, according to the best Light the Father of Light gives, by whose help a Lamb may swim, where an Elephant may sink down into the bottom: and 1st. Negatively, (according to my propounded Method) the first Opinion I have to speak to, is that of our Godly Martyrologist Mr. Fox, whose notion I cannot assent to, for those following Reasons; 1. His changing Months into Weeks seems not to hold a clear consonancy with the ordinary current

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of Scripture, ( which ~~off~~ puts *Days* for *Years*,  
as *Num. 14. 34.* and *Ezek. 4. 5, 6.* ) but  
never ( that I know of ) are *Months* put for  
*Weeks*.

310. My 2<sup>d</sup>. Reason is, that the *Revelation* is a general Prophecy of occurrences to come from *Johns time*, to the end of the World, beginning at the 4<sup>th</sup>. Chap. to the end of the Book, ( as the 3 first Chap. contain 7. Epistles to 7. particular Churches which were then in being ) Christ comes to shew *John* things that must shortly come to pass, *Rev. 1. 1.* and the time was at hand when those things ( Represented to him in a Vision ) should begin to be put in Execution, v. 3. then *Ch. 4. v. 1.* Christ calls up *John*, saying, come up hither and I will shew thee things that must be hereafter.

311. Now those two things being seriously ponder'd: 1. That the *Revelation* is not an *History of things past*, but a *Prophecy of things to come*, which were to Commence after *Johns* writing it, in regard of their first beginning: and 2<sup>ly</sup>. That *John* wrote this Book about 94 Years after Christ, thence ( I say ) it may strongly be concluded, that the *Persecution of John Baptist by Herod* can be no part of this *Prophetical Vision*, being a dispensation long before executed: and preceded in time not only all the parts of the Prophecy, but also the 7. Churches then in being.

312. I shall add other Reasons in the sequel against this Opinion as it hath a coincidence with that of Dr. Beards, (about the Pagan Empire) it shall suffice now to say, that as Simon Magus could not be the Antichrist, (spoken of in the Revelation) because that was a story that was expir'd long before the writing of this Prophetick Book (as before is spoke of in the 15. and 16. Paragraph) so, much less can that Persecution of the Church before Christs death, be any part of that Persecution (foretold of in the Revelation,) which Christ (after he was dead, and lived again, Rev. 1. 5. 18.) shew'd to John, should afterwards come to pass.

313. Yet the Sanctity of this Godly Mr. Fox, (being so famously known) and his saying that he receiv'd it in a solemn manner by Divine Revelation, and the event likewise so aptly corresponding therunto, being all well weighed, his Opinion may not be scurrilously derided (as it is by some Romish Authors) which hath more probability and Reason it, than a multitude of their idle dreams and phantastick imaginations; but rather [cum grano salis] may be charitably embraced, as a fair Gloss upon the place, among many other Glosses of Holy and Learned Men.

314. The 2d. Opinion [of Dr. Beards] I cannot close with neither, for those following

ing Reasons; First, The two *Apocaliptick Beasts* must contemporize, (1.) Because the latter Beast is said to exercise all his Power in the Presence of the first Beast, [*ἐν ὧν αὐτῷ*] *Revel. 13. 12.* and (*ἐν ὧν τῷ θνείῳ*) *v. 14.* both which expressions makes the 2. *Beasts* Contemporary, but the *Pagan* and *Antichristian* Empire succeeded one another in a long distance of time; and so *Antichrist* shew'd no wonders in the Presence of the *Pagan Empire*.

315. Again (2ly.) 'tis very probable the 2d. *Beast* is call'd the *false Prophet*, *Revel. 19. 20.* having the same description there that is found in *Revel. 13. 12. 14.* (*that wrought Miracles before him*) to wit, the 1st. *Beast*; so that in *Rev. 19. 20.* we see the *Beast* and his Chaplain; to wit, the 1st. and 2d. *Beast*, both taken together and cast into the *Lake of Fire* burning with *Brimstone*: as two Inseparable Companions, they are neither seperated in their *Rise* nor in their *Ruine*: but it is commonly known, that *Antichrist* did not *Rise* before the *Pagan Empire* was *Ruin'd*: For that was the (*τὸ κατέχειν*) that lett'd him from appearing, 2 *Thess. 2. 6. 7.* there was no Room for *Antichrist* at *Rome*, while it was the Seat of *Pagan Emperors*.

316. Thus my first *Argument* or Reason (being thus strengthen'd with these two Illustrations) concludes effectually against the Do-

ctors.

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ctors Opinion, that the first *Beast* is not the *Roman Empire*, (see more of this Subject in Paragr. 145. & 146.) neither in respect of its Continuance nor Persecution. My 2<sup>d</sup> Reason is, the *Roman Empire* and this *Beast* have two differing descriptions, (as both Mr. Mede, and Mr. Cotton, &c. observes) for the *Roman (Pagan) Empire* is describ'd, Rev. 12. 3. with 7. Heads and Ten Horns, (as this first *Beast* is) but with this difference in Rev. 12. the 7. Heads had 7. Crowns on their Heads, but in Rev. 13. 1. the Crowns are not on the Heads but on the Horns, which maketh a great difference both in Place and Number; for in Rev. 12. but 7. Crowns, but in Rev. 13. 1. there be Ten.

317. A 3<sup>d</sup> Argument that will be concluding against his Opinion is, that it is laid down as a mark of Reprobation, and so of Damnation to give honour to this first *Beast*, Rev. 13. 8. They that honour this *Beast* are such, whose names are not written in the Lambs book of Life: as if it were thus said, they shall perish eternally, that yield obedience to this Monster of Iniquity (as Mr. Cotton, and Mr. Mede explains it) but to yield civil Subjection to the Civil Power (even of a Nero) is not Damnation, but Duty, Rev. 13. 3, 5.

318. Again a 4<sup>th</sup> Argument is, that the 42 Months (this first *Beast* had to continue) must in all likelihood be reckon'd from the  
beal-

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*healing of the deadly Wound.* Now whereas  
the Doctor makes this term of time to reach  
from the first *Foundation of Rome, to its Ruine*  
by *Theoderich*. Where can we fix (according  
to that Notion) either the *receiving*, or the  
*healing of this Wound*? Rome could not be  
wounded before it was Rome: and if we fix it  
on any time after, then it will over-reach its ruine  
by *Theoderick*, which he pitches upon.

319. Those *Arguments* may be improv'd  
against the Notion, about the *Civil Rom. Em-*  
*pire* whether *Christian or Pagan*, and are con-  
cluding against Mr. *Fox's Opinion*, as well as  
Dr. *Beard*? I shall have an occasion to speak  
more of those two *Beasts* afterwards, which  
will further enervate those two foresaid *Opi-*  
*nions*: and as the Doctor saith [ that *God uses*  
*not to præmonstrate to his Church any certain*  
*Periods of her Intestine troubles* ] I think, the  
contrary may be evidenc'd even in the very  
Instances of that learned Man: as first, in his  
Instance of *Jeroboam*.

320. The man of God sets down a plain  
*Period of Jeroboams Idolatry*, 1 Kin. 13. 2. that  
*Josiah (by name) should carry out, what Je-*  
*roboam brought in*: and though this fell out  
not till 330 Y. after, yet is it as punctually  
set down in particular Circumstances, as if it  
were a *Relation of things past, and not a Præ-*  
*diction of things to come*: compare with it, 2  
Kin. 22. 1, 2. & 23. 15, 16. Now because  
the

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the time was long betwixt the *Prædiction* and the *Execution*; the Prophecy comes attended with various Confirming Miracles [ *as the rending of the Altar, the withering of Jeroboams band, and the Restoring of it again* ] that it might be believed: and why may not God foretell the Period when *Antichrists Idolatries* shall be cast out also.

321. And in his other Instance of *Manasseh*, God granted his Church some Prophets in those *bad times*, to reveal his Counsel concerning the issue of his Idolatry, 2 Kin. 21. 10. & 2 Chron. 33. 10. God also told his Church by *Elijah*, the issue of those two Troublers of Israel [ *Abab and Jezabel* ] 1 Kin. 21. 19, 21, 23, 25. It was foretold, that though this cursed Woman escape the sword of *Hazael*, yet *Jehu* should slay her, 1 Kin. 19. 17. compar'd with 2 Kin. 9. 35, 36, 37. notwithstanding all her Painting, v. 30.

322. Now was the Lord thus gracious to his Church under the *Old Test.* to foretell what should become of this painted Strumpet ( that for a long time had banish'd Gods Prophets, persecuted his People, and set up the Worship of *Baal* ( painting her self, and attiring her head, to make *Jehu* ( the King ) fall in love with her, 2 Kin. 9. 30. and will not the Lord tell his Church under the *New Test.* what shall become of this *Scarlet Whore* ( whereof *Jezabel* was a Type, as before ) who hath enchan-  
ted

*ted the Kings of the Earth so long with her Painted attirements? Yes, the Lord hath said that (after her Lease of 42 Months) God will raise up some Jehu's to hate this Whore, and to burn her with fire, Rev. 16. 17.*

323. This leads me to a 3<sup>d</sup> Opinion (which I shall speak to also by way of Refutation) which is not only the Judgement of this very learned *Author* aforesaid, but of many other *judicious Divines*, to wit, that the 1260 Days, or 42 Months are not to be taken *literally* but *mystically*, and that they do not denote any certain *definite Time* in respect of Human Understanding, but only this, that God in his Counsel hath determin'd a *set bound and limit* to the Persecution of his Church, which cannot be passed over, and though this be certain to God, yet 'tis *uncertain* to us, for 'tis not *given to us to know times and seasons*, Acts 1. 7.

324. I must confess, this *Notion* seems both *plausible, safe*, and such as would *put an end to many Controversies* about the various computations of this Number. Yea, and the many mistakes of holy and learned Men (about Calculating it) may be thought some kind of Confirmation of it. Yet how it can be embraced, with any *Faith in Gods word*, I cannot satisfy my self for those following *Reasons*.

1. The title of the book (call'd a *Revelation*) show, that it is a manifestation of Gods secret Coun-



Counsel concerning his Church, and concerning the *World*, in order to his Church ( both the *fata Imperii & Ecclesiæ* ) to the end of the World.

325. And this not only in *general terms*, but it is a *distinct and particular Discovery* of all the eminent passages and pauses of Providence, that appertains unto the Church in the World; It was a *Revelation* given by the Father to the Son ( as he was the Churches Mediator ) to acquaint his *Servant* with it, and not to keep it to himself. Now we may not say, that God reveal'd those concernments of the Church in *general terms* only to his Son, or that this *Lion of the tribe of Judah*, did not open this sealed Book wide ( or well ) enough: this would not have stay'd *Johns* great Weeping, *Rev.* 5. 6, 8. and besides, it takes away a great part of that Comfort ( for which this book of the *Revelation* was given to the Church in those Ages of her Persecution ) to say, it contains only *general Intimations*, and is not a *distinct Revelation*.

326. My 2<sup>d</sup> Reason or Argument against this Opinion is, It makes the *Antè-Nati* to see and know more then the *Post-Nati*: the *old Testam. Church* ( that was before Christ ) to have greater Priviledges then the *new Testam. Church* that was after him: as if the former of those two Men ( which bare the cluster of Grapes between

between them on a staff, Num. 13. 23. ) had an equal, yea, a fairer View of that cluster (so carried) then he that followed after with his face towards it : whereas the face of the other was from it.

327. The Old Testam. Church had reveal'd to her how long her Bondage in Egypt, her Captivity in Babylon, and her Persecution by Antiochus should continue : and shall not the Church under the New Testam. have it as distinctly revealed to her, how long her Bondage in Spiritual Egypt, her Captivity in Mystical Babylon, and her Persecution under Antichrist (whereof Antiochus was the Type) shall continue ? This is to advance the Privileges by Moses, above those by the Messiah, as if the Twilight of the Church in her Minority and Nonage (under Shadows and Ceremonies) exceeded the Noon-day of the Gospel-Church, which hath her face towards Christ, and to which God hath spoken by his Son, Heb. 1. 1, 2,

328. A third Argument or Reason against this Opinion is, when an indefinite time is intended by the Holy Ghost by a definite. His manner is, not to use Phrases wherein broken Numbers are, but whole, as in those words of Jacob to Laban [thou hast chang'd my wages ten times, Gen. 31. 41. ] so in Numb. 14. 22. in both which places, a certain Number is put for an uncertain, this is usual in Scripture, as Job 19. 3.

19. 3. Zech. 8. 23. Lev. 26. 26. but still by a whole (not by a broken) Number: yea, in Christs words, Mat. 18. 22. (till 77 times) there is a round Number used, for Peters 7 is only multiplied into seventy times 7. to signify oft or many times: but here in 42 Months, and in 1260. Days broken Numbers are expressed as well as the whole, and neither of them are any where in Scripture-phrase used for Indefinite time.

## C H A P. XII.

329. **T**He 4<sup>th</sup> Opinion to be refuted in this Negative part is, the whole Computation (which all those learned and holy Men aforesaid have made) that hath universally (as one man) *fallen short of the truth*, both those that hath calculated by Daniel, and those by John distinctly, yea and those, by both jointly. None of them reckoning Antichrists Term beyond 1666. Y. which is now expir'd, yet Antichrist lives, and the Seat of the Beast stands. This Confutation is not by me, but by time (the best Interpreter of this Book) only some of them hath a Reserve of 45 Years.

330. Had not time it self (which brings forth the most infallible Comments upon *abstruse Prophecies*: yea, turning dark Prophecies into plain

plain Historie) broken the Ice for me, in my prævaricating from their Opinions, ; I should not have adventur'd to have grappl'd with them, for 'tis *Impar congressus* [an unequal match] as that of *Troilus* with *Achilles*, especially with them all at once. If *Hercules* (himself) may not contend with two at once, much less poor I (who am [*ἐλαχίστος πάντων τῶν ἀγίων*] the least of Saints, and the greatest of Sinners) may contradict such great Lights of the Church, famous in their Generation, and Men of renown: That was but a ridiculous Confutation of *Bellarmino* by two Words. [*Mentiris Bellarmine*] and such an one might mine (of those blessed Souls) seem to be, had not the issues of Providence made for me an unanswerable Argument against them.

331. Notwithstanding those eminent Servants of Christ have seem'd to miss the Mark, and their Conjectures do (none of them) hold Consonancy with present dispensations of Time and Providence: yet may we find out some *Salvo's* (besides the Reserve of 45 Y. hereafter to be spoke of in Paragr. 441. whereby they may be brought of from any disgracefull mistakes; as 1<sup>st</sup>. The uncertainty of Chronologies. 2<sup>ly</sup>. The Variety of Computations from several Periods of Antichrist. 3<sup>ly</sup>. The difficulty of computing the Time both of the Churches bondage in Egypt, and of her Captivity in Babylon, though the Period of both was plainly recorded.

332. Of all those I shall speak in Order (to say nothing of the *Sobriety* of those holy Men in their *Conjectures*, and their disclaiming all confidence therein) which shall be as a Prologue to the *positive* part that is next to be spoken to, wherein I shall lay down my own Apprehensions, and yet not be too *positive*, nor peremptory or dogmatical therein: but so far as I think, I have the mind of Christ, 1 Cor. 2. 16. & 7. 6.

333. First of the *uncertainty of Chronologies*. A mistake may fall out either sooner or later in those Computations, from the vulgar Reckoning of the Y. 1666. It may fall over this account (that is common) as well as under, because Chronologers confess themselves, that the *vulgar account* of Years from Christ hath not been *certainly preserved*. This is testified by *Arnobius* in his Apology [ *Trecenti sunt anni ferme minus vel plus aliquid ex quo capimus esse Christiani* ] about 300 Y. under or over. If the *precise point of Time* could not be *determined then* (so near Christ) without difficulty, much more afterwards, when the *Hundreds* became a *Thousand*, &c.

334. The *Computation of Time* from the Creation of the world to Christ hath been made in *much variety*: we find above twenty several accompts thereof (differing one from another) in *Alsted's Encyclopædia*, pag. 2993. now if there were such *uncertainty in that Chronology*

*nology before Christ* (wherein the Records of the Old Testament go all along, as a thread for guidance in this Labyrinth) how much more in this *Chronology since Christ* (which hath not that advantage of the *Scripture Chronicle* to guide it beyond a 100. Years) if there were many years Variety in that, how much more in this.

335. Of all kinds of Learning, *Chronology* was rudest in the Primitive times, so that in the first Centuries after Christ there is much obscurity; few Christian Chronologies were then preserved, for the Pagans that were cruel to kill the Authors, would not be so kind as to preserve their Books. *Baronius* (himself) despairs of giving any perfect Story of this time, and *Parker* compares it to *Archimedes Sepulchre*, which was so over-grown with Weeds, that *Cicero* could not get a perfect knowledge of it, so (saith this good Man) *Antiqua adeò Temporis longinquitate exesa sunt & Antichristi dumetis obsepta, ut haud ea attingamus.* We cannot get an *Infallible account thereof*.

336. That there is difference in Chronology appears in this, that *Helvicus* and others Reckon two Years short of the Vulgar, as 1664. for 1666. there be other Chronologers that Reckon as much over, as 1666. for 1664. and it comes to pass in their computing a Princes Reign, a whole Year is allowed to the beginning of his Reign, and a whole Year to his ending; though another begin in that Year

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or the last Year of <sup>a</sup>the Predecessor made but one with the first of the Successor: This brings a variation in *Chronologies*, even in latter times, (besides the obscurity of former times) So that 4. or 5. Years difference breaks not the Square.

337. I come 2ly. to the 2d. *Salvo*, taken from the *sundry Periods* of *Antichrist*, and that in a two fold Respect; (1.) In respect of his *Rise*, and (2ly.) In respect of his *Ruine*: in regard of his *Rise* there be various Reckonings; (1.) Some Reckon the 42. Months, from *Antichrists Conception*, (2ly.) Others from the *sharp Throes in the Womb* of Rome before his Birth; (3ly.) Others again do account from his Birth and breaking out into the World: There be some (4ly.) that Reckon from his ascending the Throne; Others (5ly.) From his higher advancement; and (lastly) Some from his very ἀρχή, the Top-gallant of his *Luciferian Pride*, and then was he both Risen and Reveal'd indeed.

338. No wonder then if from those several *Epocha's* or *Periods* of his *Rise*, many good men have made various Calculations of those 42. Months, especially if we consider also; (2ly.) The several *Periods* of his *Ruine* to be Reckon'd to; as 1st. Of his *Seat* and *Kingdom* under the 5th. Vial; 2ly. Of his *Person* under the 6th. and 3ly. The utter *Extirpation* of all *Antichristianism*, under the 7th. Vial:

Thus both a differing (*Terminus a quo*) and a differing (*Terminus ad quem*,) must yield various Calculations.

339. The 3<sup>d</sup>. *Salvo* is the difficulty of Computing the Time, both of the *Egyptian Bondage* and *Babylonish Captivity*, where *Chronology is infallible*, as composed by the Holy Ghost; 1. Of the *Bondage of Egypt*: there be two Computations of this, one is 400. Years, *Gen. 15. 13. Act. 7. 6.* and the other is 430. Years, *Exod. 12. 41. Gal. 3. 13.* Now the reason of this difference, is the *different placing of the Foot of the Accompt*; for the first *accompt* begins at the *Birth of Isaac*, which according to strict Calculation, makes 405. which *broken Number* is omitted in the whole, for in a great Number, so small a Number comes under no particular *Accompt*, as we say the 70. Interpreters usually; whereas they that turn'd the Hebrew Bible into Greek were 72.

340. But the 2<sup>d</sup>. *Accompt* begins, from *Gods promise of Canaan*, (made first to *Abraham* in the 75. Years of his Age, *Gen. 12. 7.* and upon his first passage into *Egypt*, v. 10.) which was 25. years before the birth of *Isaac*, compare *Gen. 12. 4.* with *Gen. 21. 5.* Now how it came into *Moses* heart to Visit his brethren, is hard to say: 'tis said, he supposed that his brethren would understand, that God by his hand, would deliver them at that time, which was 40. years before the true expiration



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of the promise: whether *Moses* were at that time acquainted with this promise throughly, and with the true *Period* of it, (because he wrote the *Book of Genesis* (as tis thought) in *Midian*) or he mistook the time of its *Expiration*, is not very easie to determin.

341. To find out the true and undoubted *Period* of this bondage in *Egypt*, was not easie in *Moses* time without a *Divine Revelation*, not only because of the variety of accounts, (as abovesaid) but also from the obscurity of that Word in *Gen.* 15. 13. and *Act.* 7. 6. (*They shall afflict them (or evil intreat them) 400. Years*) as if they should be in bondage and afflicted for so long a time: whereas it appears, that the one half of this time was spent before *Israels* going down into *Egypt*: only 60. years in tolerable *Servitude*, and after that 80. years more under intolerable *Tyranny*, falling out within the 400. years, yet not lasting so long.

342. Secondly, as to that *Captivity* in *Babylon*, God told his People that it should last 70. Years, *Jerem.* 25. 9, 12. 29. 10. and at the end of that *Term*, they should be set free: but where to fix the head of this account and from whose *Reign*, or what year to Commence the *Computation*: there is not a little *Controversie*, (even to this day) Some conceiving that those 70. years begin at *Zedekiahs Captivity*, (because then *Jerusalem* was utterly destroyed) and tis said, that the *Land* should enjoy her *Sab-*

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*batbs in her desolations thus long, 2 Cron. 36.*  
21.

343. Secondly, Others reckon them from the 4<sup>th</sup>. of Jehoiakim; because tis the date of Jeremys Prophecy concerning this Term, Jer. 25. 1. about which time Nebuchadnezzar (giving a great Foil to Pharaoh-Necho) Invades Judea in his way homeward, takes Jerusalem, and carries Daniel and others Captive; Dan. 1. 1, 3, 4. and Jer. 46. 2. There is yet a 3<sup>d</sup>. Opinion concerning this 70. years, (which is most probable) to wit, the commencing of this accompt between both the aforesaid, at the Captivity of Jeconiah, Jer. 21. 24. 26. Eight years after the latter of those Terms, 2 Kings 24. 8. 16. for then all but the poorer sort were carried Captive; and the Prophet Jeremy reckons from that Captivity, in Chap. 29. 1, 2.

344. Those several Computations must needs trouble the Jews, who were careful enough (it seems) to number those Years, Zech. 1. 12. especially if it be granted that there were Two 70: years mention'd, to have two several Periods; the One to end in the first year of Cyrus, and the other (beginning at the Eleventh year of Zedekiah) to end at the 2<sup>d</sup>. of Darius, as Zech. 1. 1. with v. 12. Intimates. This diversity would (doubtless) not only puzzle the ordinary Jews, (with their Priests and Levites, who said Hag. 1. 2. Some-  
time,

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time, *the time is not yet come*) but even Daniel himself (in his consulting with Books, Dan. 9. 1, 2.) *had he not been an Extraordinary Prophet.*

345. And we do not find that this Daniel return'd with the rest from the Captivity, (not upon that sordid account that the posterity of Selah did, *who preferr'd their Service to the King of Babylon, above the Priviledges of the Land of Promise*, 1 Chron. 4. 22, 23. nor because he doubted *the time was not yet come*, as those forenamed) but to promote the cause of Gods People (in his oldage) which met with many obstructions for a Eleven years, from the first of Cyrus, to the second of Darius Hystaspes, and which made the People say, (*the time is not yet come*, Hag. 1. 2.) they had several Returns; One under Zerubabel, Exr. 2. 2. Another under Ezra, Exr. 8. 1. (besides that of Nehemiah) all which made the *Accompt obscurer.*

346. It follows then, if there were so much difficulty in computing those Numbers, (both of Israels bondage in Egypt, and of their Captivity in Babylon, whereof there were *infallible Chronologies*, and *infallible Prophets* to interpret them) If (I say) there were any mistakes then, about the commencement and determination of those years, (*as the time is come, and the time is not come*) it must not be wondred at now, if so many Learned men have

have mistaken in the *Calculation* of those *Apocalyptic Numbers*, wherein (besides their own *fallibility* in placing the *head* of their *Accounts*) the *Uncertainty* of Human History, makes it more difficult.

347. And here I shall take occasion to shew, that *Antichrist* is not look'd on as a *domestick Foe*, (according to the Notion in *Paragr. 304*) for his afflicting the Church, is compared to the *bondage of Egypt*, and *Captivity of Babylon*, (both which were *Extrinlick*, not *Intrinlick* Foes) hence the *Plagues* on the Kingdom of the *Beast*, bears proportion with those on *Egypt*: Compare *Revel. 16. 2.* with *Exod. 9. 10. 11. Deut. 28. 27. 35.* and *Revel. 16. 12.* compared with *Jerem. 50. 38.* and *51. 32.* besides *Rome* is call'd *Egypt* and *Babylon*; Yea, and *Romanists* are call'd *Gentiles*, (which are not *domestick Foes*) *Revel. 11. 2.* being *Idolaters* as they were.

348. Now come I to the *positive part*, which I call so, as it is *contradistinct* to the *negative* (which was last discuss'd) not because I intend to be *positive* or *peremptory* herein, but rather, laying aside both *Confidence* and *Curiosity*, I shall declare what I judge most probable, and consonant to Scripture (*about the fall of Antichrist*) with all *sobriety*; not so much *Thetically*, as *Hypothetically*. Not by *Positions* so much as by *Suppositions*; and the cogent necessity hereof lays in those 3 *Salvo's*  
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forenamed, to wit, the *uncertainty* of Chronology, the *variety* of Periods, and the *difficulty* (even) of *Scriptural Computations* expressly declared by God, and now already fulfilled by him.

346. If there be *controversie* about *beginning* those *Accounts* (though of *Dispensations* that are *past*, and of *Promises* that are *fulfilled*) amongst the best *Chronologers* at this day: How much more difficult must it needs be, to pitch upon a *certain period of Time* for the *fall of Antichrist*, which is a dispensation yet to come, and the promise hereof only expected to be *accomplished*. The *highest attainment* of notions herein, can but amount to a *probable Conjecture*, and the many *Mistakes* of good Men (that are extant at this day) doth much confirm it, [*Aliena errata me cautum faciunt.*] Other mens mistakes make me wary.

350. To find out therefore by *Scripture-light* what I conceive most *probable* about this *great Subject*, I shall wave those *numbers of Daniel* (which so many have insisted on, as before manifested) because they are obvious to sundry *Exceptions*, (*As that they have already had their accomplishment in Antiochus, &c.*) and keep to the *Apocaliptick number*, against which no such exception can be made.

351. The *Apocaliptick Number* being taken for granted, to hold out the undoubted *Term* or *Lease of Antichrists Reign* in the world, to  
wit,

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wit, 42 Months which ( being dissolved by Reduction into days, allowing 30 days to a month, according to the old account ) make up the just sum of 1260 Days. Those two Computations (of 42 Months and 1260 Days) being granted to be one and the same, for though they be mentioned apart in *Rev.* 12.6. & ch. 13. 5. yet are *those two numbers put together in Rev.* 11. 2, 3. that by this linking them together all doubt might be taken away in accounting the 42 Months to be the *same Computation* with 1260 Days.

352. And it being taken [*pro Concesso*] likewise, that those 1260 Days are not *Solar days* (either *Natural* of 24 hours, or *Artificial*, from Sun-rise to Sun-set ) but *Prophetical days*, as in *Daniels Week* or 7 Days, which signifie 7 Years. *Dan.* 9. 24, 26. So 30 Days for 30 Y. and 1260 Days for 1260 Years (as 70 seven-nights of Days signifie in the Prophet 490 Y.) thus also in *Ezek.* 4. 5, 6. and *Num.* 14. 34. *ut supra.* Upon this *Hypothesis* I build my Conjecture about the *Ruin of Antichrist*, granting him (according to Gods Lease to him) 1260 Y. to continue in the World.

353. Now for guiding us in this intricate Labyrinth of Reckoning the continuance of *Antichrists Kingdom*, the Holy Ghost hath given us some certain *Hints* and *Intimations*, which (like *Ariadne's Threed*) may help us herein: for the greatest knot of difficulty in  
this

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this Work hath evermore been acknowledged,  
to find out where to foot the account. Now  
may we but meet with direction from Scripture,  
where the *Epocha* or Root of this Account must  
begin, it will be manifest enough where to end  
it: namely at the *Expiration of those 1260*  
*Years.*

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### CHAP. XIII.

354 **T**He first of those Scriptural *Hints* or  
*Intimations* for footing our Account,  
is in Rev. 17. 12. from the rising of the 10  
*Kingdoms*. The Holy Ghost saith expressly  
there, that the *ten Kings* should receive power  
(as Kings) *one hour with the Beast*; which  
phrase implies, that they both had their Rise  
about the same time, and in the same Age,  
[ *μια ὥρα* ] is, in some Readings, at *one hour*,  
as in Job. 4. 52. [ *ἑβδμήν ἡμέραν* ] is translated at  
the 7th hour; and this Reading plainly im-  
ports, that the 10 Kings rose with the Beast,  
and the Beast rose with the 10 Kings at one and  
the same hour; the 10 Kings be the 10 Horns  
of the Beast that beareth them.

355. And though (in the course of Na-  
ture) horns do grow up after the Beast be come  
forth into the World; yet 'tis not so in this  
monstruous Beast, for he brings his horns with  
him, Rev. 13. 1. the Beast that bears the  
Horns,

*Horns*, and the 10 *Horns* rise together at one hour: and now our work is to make enquiry when the *Ten horn* received their power as *Kings*. *Chronicles* doth shew us, how the *Goths* and *Vandals* broke off from the *Imperial Yoke* sundry Nations which were subject to it, and gave opportunity to set up those *ten Kingdoms*, which remain in *Europe* to this day.

356. Those ten *Horns* rose not all at once, but gradually (as was observed before of the *Beast* that bears them) now the first rising of any of those *Horns*, was in the days of the Emperor *Honorius* about the Y. of Christ 410. when the *Emperor* (being driven away from his *Imperial Seat* by those barbarous Nations) was constrained for the recovering of *Rome* again, to allow them by Covenant to set up a *Kingdom* in *France* (that was the 1st *Horn*) and about the Y. 415. the same *Honorius* was forced to allow the like in *Spain*, and by the Y. 456. all the 10 *Horns* (who gave them *Kingdoms* to the *Beast*) were up.

357. This is not only confirmed to us by *Sigonius*, *Sleidan*, *Orosius*, *Alsted*, *Pareus*, &c. but also by the Jesuit *Petavius*, in his *Rationarii Temporum parte prima, lib. 6. pag. 275.* writing thus, [ *Alaricum ut averteret Honorius, Gallias & Hispanias ei concessit, &c.* ] Now after that *Genfericus* the *Vandal* had spoiled *Rome*, about the Year 456. or not much after,



after, not only those two Horns of France and Spain were extant, but the whole Empire appear'd to be divided into ten Kingdoms, which had all one mind, and gave their power and strength to the Beast, Rev. 17. 13. that he should rule in their Dominions, and so though they had the title of Kings, yet they obey'd, rather then ruled.

358. Now if we take this hint and character of the Holy Ghost, and reckon from it, not from the appearance of the first of those Horns about 410. ( though then was laid the foundation of the Beasts Kingdom ) but from the time that all the 10 Horns were set up (for he is represented in his Rising as a compleat Beast, having 7 Heads ( to plot with ) and 10 Horns ( to push with against the Church of God ) those ten horns or Kingdoms must set up Antichrist, and those ten Horns were all come forth about the Y. 456. to which, if we add those 1260 Y. it will make Antichrists period to fall out about 1716.

359. I must acknowledge this Rev. 17. 12. will admit of various Interpretations, as this [ *μικρὸν ὥρον* ] may be taken indefinitely, for a short space, as in those Phrases [ *this is your hour, and the power of darkness*, Luke 22. 53. and ( *the hour of temptation* Rev. 3. 10. ) and tho we take it thus, it is yet comfortable; for neither the Pope nor his ten Horns shall abide for

for ever, 'tis but for a *short space*, v. 10. but for an *hour*, tis but *short* to God, though *long* to us: and [*ἡ ὥρὴ βραχὺ*] may be read after the Beast, as signifying, those ten Kingdoms rose after *Antichrist*; but we read it not so, and however tis not *long after*, tis but an *hour after*; they both rise in the same Age, *this Beast puts forth his horns betimes*.

360. The 2d Hint or Intimation, the Holy Ghost gives to us to guide our reckoning herein, is in 2 *Thess.* 2. 5, 6, 7. the removal of the Roman Empire from the Seat of the Beast, that was [*τὸ ἐκτρέχειν, that τὴν ἀποκάλυψιν ἀντρέχει* *quasi exālus*] hindered his Revelation, though the Apostle doth not specify it, for exasperating the persecuting Emperors (who promis'd to themselves [*æterna Romæ*] or eternity of Imperial Rule) against the poor Christians, as *Austin*, *Jerom*, &c. very probably affirm: now as the rising of the 10 *Horns* is contemporary with *Antichrist*, so is the removal of this Impediment of his Revelation, as the Apostle [*ἐκτρέχεις time*] and [*τὸτὲ then*] here do plainly intimate.

361. This is such an undeniable Argument, that the *Romanists* (themselves) not only acknowledge it, but makes it also a ground of their Objection against us (that *Antichrist* is not yet come; which hath been answered in Paragraph 154, 155. *suprà* & 185. together

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ther with the 10th Clause of the Induction: 56. & 130. to 138. The time of this removal therefore must be the very [*recess*] or point of time, wherein this term of 1260 Y. must be footed, because it is the time, wherein he was revealed, and the Computation must be (not from his 1st Rising to be) but from that Rising which was his Revelation.

362. Hierome (who lived in the times of the first Incurſion of the barbarous Nations into Italy, &c. and wrote ſo complainingly of it, (dying in the Y. 420.) he when he ſaw Rome taken, and thoſe Barbarians rending in pieces the Western Empire, ſaid then in thoſe times (in his Epistle *ad Ageruch.*) [*qui tenebat, de medio ſublaturus eſt, & non intelligimus Antichriſtum appropinquare*] he ſeeing the Empire breaking, ſaid, that Antichriſt muſt needs be at hand: our work then is to find out the time, when Rome was relinquished by the Emperours in point of Government, and ſeized on by the Pope, that muſt be the head of the Accompt.

363. Now in this Enquiry we may obſerve, firſt that Antichriſt roſe up to a manifeſtation upon the ruines of the Roman Empire, this is prov'd not only from this 2 Theſſ. 2. 6, 7. [*he that letteth, muſt be taken away*] but from Rev. 13. 1, 11. [*the Beaſt ariſes not till the Dragon be caſt down* (Rev. 12.) and the Dragons ſeat is reſigned to him, Rev. 13. 2.] Yea and from Rev. 17. 9, 10, 11. [*five are ſaln,*  
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and one is ] to wit, the *Cæsars* in *Jobns* time, the falling of one Head, was the rising of another till the last. 2ly. Observe the Roman Empire began its ruine after the death of *Theodosius* the first, when it was rent in twain betwixt his two Sons, the Eastern part to *Arcadius*, and the Western to *Honorius* ( who was *socordis ingenii*, of a slothfull disposition ) under whom Rome was taken by the *Barbarians*.

364. Observe 3ly. that the Western *Cæsar* ( which was the 6. Head, as to Rome ) did fall down in that fatal diminutive name of *Augustulus* ( whom *Petavius* calls *Momyllus* ) in the Y. of Christ 476. then ( saith the Jesuit ) [ *Imperium Occidentale desitum est* ] this Western Empire was forsaken, which after molder'd into an ignoble Exarchate, whose Seat was not Rome, but *Ravenna*. See for this *Petavius*, *Rationarii Temporum pars 1. lib. 6. pag. 304* & *lib. 7. pag. 346*. ( that is good Proot which is fetched from an Adversary ) and *Alsted. Encyclop. lib. 20. cap. 22. pag. 3012*. Thus the τὸ κατεχον, or let being removed, and the Seat ( as it were ) resigned. *Antichrist* had a fair opportunity to reveal himself to be the seventh Head.

365. And whereas, it may be said here that the Pope of Rome ( for many Years after that this Roman *Hesperus* was set in *Augustulus* ) did surrogate the Kings of France ( who were afterwards of Germany ) into the name  
and

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and title of *Cæsars*. I answer, in usurping his Authority of surrogating and deputing of *Cæsars*, he revealed himself to be *Antichrist*, besides the Mystery of keeping up the name of the *Cæsars*, was to gull the world that the 6. Head was still standing, and that he might not appear to be the last Head. Now if we take this hint and reckon as high as we can, from *Augustulus* (as some do) 476. added to 1260. make 1736. a Date longer then before. This account of 1736. (*cum exhibunt tempora Beſtiæ, ſi ducantur ab Auguſtulo*) Mr. Mede was much taken with. See his Letter to the Bishop of *Armagh*, in *Diatribes* 4. pag. 334. he shews that the Chronology of the *Samaritan Pentateuch* (set out by Dr. *Usher*) makes that year 1736. to make up the 6000. year of the World, and then the *Sabbatical* 1000. or *Millenary* to begin.

366. The 3<sup>d</sup> Intimation the Holy Ghost gives us for a right Computing the time of *Antichrist* is, in *Rev.* 12. 3. [from the healing of the deadly wound] the Beast had 7 heads, which are explained to be 7 Hills, or 7 Kings and Monarchies, *Rev.* 17. 9, 10. for his extraordinary Sovereignty: now the wound that was given him, was by a Sword, *Rev.* 13. 14. which could not be made in any of the Hills (whereon the Beast was placed) but in one of those Monarchies: and it cannot be meant, that the wound was made in the 6. Head

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(either Pagan or Christian Emperours as before, Parag. 314.) for that *wound was never healed again*, as the Jesuit *Petavius* and others *unanimously acknowledge*.

267. It follows then, that this *wound must be found in the 7th Head*, this *Pontifex Maximus*, that makes himself the *Head of the Church* (which the *Cæsars*, *Constantine* and *Theodosius* utterly disclaim'd) yea, and the *wound seem'd mortal and incurable* [*is ispassibilis eis salvator, as if wounded to death*] which *Alaricus* (in the 19. Y. of *Cæsar Honorius*) gave this *Head*, insomuch that the *Beast* locked up himself in his den at *Ravenna*; the *Church* was then beheaded, and yet the *wound* was made deeper, and more desperate by *Ataulphus* (who would have changed the name of *Rome* into his own name [*Ataulpha*] and by *Genfericus*, *Odoacer*, *Theoderick* and *Totilas*. As *Rome* began in a diminutive name, to wit, *Romulus* (which would not be call'd *Romula*, from her Founder, for the fatality of that name, but *Roma*) so her *Empire* ended in another diminutive, in *Augustulus* by *Odoacer*, and made wholly desolate by *Totilas*.

367. This was such a *Wound*, that this 7th *Head* which had been long striving for *universal Supremacy*, and to be *Lord Paramount* in the *World*, was under an *universal Neglect*, and himself utterly discourag'd: for the *Eastern Emperor* (with whom he had fallen out before,

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fore, about Images) though invited, refused  
to be an healer of his Wound; and all Nations  
began to despise this Head, that was now be-  
come a servant to Barbarians.

369. Thus we see the wounded Head here  
to be no other then the 7th Government, to  
wit, the Pope which makes up the first Argu-  
ment (against those Opinions forecited) that  
the 1st Beast hath relation to Antichrist in this  
Rev. 13. a 2d Argum. to prove this, is drawn  
from the description of the 1st Beast: as (1st)  
in his blasphemous mouth (blaspheming both the  
Lord of the house and the house of God, and  
those that dwell therein (where can this be  
found more then in this Antichrist, who blas-  
phemes (1) against the Name of God, not  
only in assuming to himself Gods divine in-  
communicable Properties, but ascribing Di-  
vine honor to Images, as Esa. 65. 7. & Ezek.  
20. 27, 28. and in his pardons for Sin, Mark  
2. 7.

370. 2ly. He also blasphemes Gods Taber-  
nacle, which is either the natural Body of Christ  
(who is said to tabernacle amongst us, Job. 1.  
14. & 2. 19. Heb. 9. 11.) by his Transubstan-  
tiating Priests, adoring Bread for Christ, or  
this Tabernacle is the mystical Body of Christ  
(which is the Church, 1 Cor. 3. 19.) by his  
reproaching it under the names of Conventicles  
and Schismatical companies: yea, and those  
Saints that are in Heaven do not escape his blas-  
phemies,

phemies, in his putting upon them *Divine honour*, not only Invoking them, but also dedicating both Days and Temples to them: (2ly.) the Pope is like this first *Beast* (as in *blasphemy*) so in *Persecution* v. 7. and thus the *Waldenses* in the 12. Century (whom the Pope persecuted) understood him to be this very *Beast*, saying to his Champions, we know ye must overcome us, for God hath said, *the Beast shall make war with the Saints, and overcome them*, Rev. 13. 7.

371, A third *Argument* to prove *Antichrist* this *Beast* is, from his *Identity with the 2d Beast*, which all acknowledge to be *Antichrist*, for *Antichrist* doth not always appear in one shape, but sometimes in one shape, and sometimes in another; sometimes as *Dominus in Temporalibus*, and so he makes himself the *Moses* of *Israel*, and at other times, as *Dominus in Spiritualibus*, and so he becomes their *Aaron* or High-Priest. and though he got his Temporal power after his Spiritual (so tis the younger of the two) yet it is first represented, as *Moses* (the younger Brother) is placed before *Aaron* the Elder.

372. This Opinion may not seem improbable, that both the 2 *Beasts* hold out one *Antichrist*: for the first reason is, one Elephant (*propter ingentem magnitudinem, quâ instar plurium est*) for his vast bigness, is called *Behemoth* (*Job 40. 15.*) which is the *Hebr. plur. fam.*



fam. as if many Beasts in one, why may not this great Monster (*Antichrist*) be resembled by two Beasts, who indeed is a compound of many beasts (all Heresies centring in him) or a Beast of beasts (as the Song of songs) by way of Eminency: and as the Elephant is said to be the chiefest of the ways of God, Job 40. 19. so *Antichrist* is chiefest of the ways of Satan, 2 Thess. 2. 9. *ut supra*.

373. The (2d) reason (that makes it probable) is, if the first Beast do not hold out *Antichrist*, then the Holy Ghost hath not (at all) set down the term of *Antichrists* continuance in the World; which is contrary to the whole current of Expositors, who all understand the Term of *Antichrists* Reign to be included in the 42 Months, or 1260 days or years of the first Beast. Now we do not find any such express terms of Time about the 2d Beast, how long he shall continue: as to that number of the Beast 666. I have shew'd at large (*ut supra*) that it cannot hold out the Number of his Beginning nor of his Ending, which a little Arithmetick or Human Wisdom might easily compute, and this is not call'd Wisdom with God, the wisdom of this World is foolishness with God, 1 Cor. 1. 20.

374. But lastly the third Reason which renders it most probable is, that those two Beasts are one and the same, because there is but one Beast mentioned in Rev. 17. 8. (which is the

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Holy Ghosts interpretation of the *Beast*, spoken of in the 13. *chap.* ) he doth not speak of *two Beasts*, but (*the Beast which thou saw, &c.*) as in *Daniel*, the interpretation of the Visions follows the Visions themselves, so doth *Rev.* 17. interpret the Vision of the *Beast* in *chap.* 13. yea, Mr. *Medes* (notion of the 10 *Popish Kings*) and Mr. *Cottons* (of the *Cathol. Church*) makes a complex *Antichrist*.

375. Those things being premised, I come more clearly to speak of *the healing of this deadly wound* in this 6th *Head*, which we find in *History*, to be done not *per saltum*, but gradually, as an old wound (of an 140 Y. standing) required: the first *Plaister* that was applied to it, was by *Justinian the Emperor*, in the 5. Century, not only by the *Expulsion* of the *Barbarians* out of *Italy* by his two *Generals*, *Bellisarius* and *Narses*, but especially by his *Constitutions* (call'd *Novellæ & Authentica*) wherein the Decree was, that the *Bishop of old Rome* according to the *Canons* of the holy Councils should have the *Primacy* of all *Priests*.

376. But assuredly it was never perfectly healed, till *Phocas* (the *Parricide*) closed up the wound about the year 606. granting to *Boniface* the third, that he should be *Oecumenical Bishop* (having all the World for his *Dioceſs*) and chief in honour as well as in Order, (*bic Imperator facinorosus Pontifici Romano omnia indul.*

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*indulgebat, ut facinorâ sua expiaret*) Phocas yielded to the Pope (who insinuated into his favour) this Superiority: *Those two Beasts, or beastly Men lick'd each other*, and the Head was so perfectly cured by him, that presently all the World wondred after it, when thus recovering of its wound. Now the term of 42 Months or 1260 Y. being given to the Beast after the healing of this wounded Head; tis a hint (I say) that we must reckon from Phocas his healing it in Y. 606. which brings his fall still lower to 1866.

377. There is a fourth Intimation, which (because it is a Criticism) I shall not insist on, to wit, Rev. 13. 5. *power was given* [to continue πόλεμον ποιῆσαι, to make war 42. months] as v. 7. *he made war against the Saints*, so that all Antichrists term shall be a Warring against the Church: now from this hint we are to inquire when Antichrist began his war, wherein Blood was shed, and Cities destroyed (as the Gr. word πόλεμος signifies, a πολὺ αἷμα much blood) this was not till the 12. Century ag. the Waldenses, for 1. he was admired, 2. spake great things, and lastly warred, this brings it still lower, but because [πόλεμον] is not in some Copies, it is not in Montanus, nor in the Syriack, nor in the Ethiopick, nor in the vulgar Latin. I insist not upon it.

378. Yet allowing our own Reading, as

*An-*

*Authentick*, (because it is not safe to allow of Corruptions in Originals, seeing the *Arabick* Reading hath it [*making War*] it plainly holds out, that the Beast had this Lease of 42. Months given him; not only to be *admired* in the World, and in the Superstitious minds of his Worshippers for so long a time; yea, and not only to *speak great things* with his blasphemous mouth, in his *Pardons* and *Thundring excommunications* for such a term also: but likewise to *make War* against the Church, (as *War* is taken *largely* and not strictly) seeing that all those *Three* are joyn'd together by the Holy Ghost, and tis so expressly mentioned (in our *Greek Copy*) *Power was given him to make War* 42. Months, Rev. 13. 4, 5.

379. The whole *Reign* of the *Beast*, is [*quodam modo*] a certain kind of *War* and opposition against the *Church*: for the *Devil* is her restless *Adversary*, and never *departs* from her, but as he *departed* from her Lord, *only for a season*, Luk. 4. 13. *once in the Month* he will be sure to assault her, and thus he makes the *Beast* fulfil those 42. *Prophetical Months*, though there may be some *lucida intervalla* (some *Respit.*) Thus the *Red-Dragon* makes *three Assaults* or *Persecutions*, in *Revel. 12.* The first is against the *Man-Child* (which that glorious *Primitive Church*, (clothed with the *Sun*, &c.) after many strong *Prayers* for a *Nursing Father* in the *Empire*,  
and

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and after ten sharp Throes in the 10. Persecutions ) brought forth, Chap. 12. v. 4.

380. The second Assault was against the Woman (or Church it self) that brought forth this Man-Child, after he was caught up to God, and to his Throne, v. 5. and the Dragon being cast out, v. 9. 13. Thus when Constantine (that Man-Child) had destroy'd the Dragon, then did the Dragon cast out of his mouth a Flood of Arrianism to drown the Woman. But the third Assault was against the Womans Seed, or Remnant, v. 17. (that kept Gods Commandments) by the Antichristian Beast, Ch. 13. tis said, he went to make War with them, Chap. 12. 17. which is the same word in Ch. 13. 5. [πόλεμον ποιῆσαι] so that the Beasts Reign is call'd a making War with the Seed of the Church.

381. This War or Persecution against the Remnant of the Seed, Antichrist began betimes after he had got his Kingdom, (as our Martyrologies do shew) in all those ten Kingdoms that belonged to his Jurisdiction, for he had the Sword of those ten Horns at his Command, to War against this Remnant withall: Those Kings were to fulfill Antichrists will, Revel. 17. 17. and was like so many Vassal-Kings under the Beast, to go and do at his bidding; Such a Check and Command he had over them, as the Centurion had over his Soldiers, Matth. 8. 9.

382. If

382. If *Anticrist* say to this King [Go,] he presently *Goeth*, if to *Another* [Come,] he *Cometh*: If to a *Third* [*do this*] he must *do it*, if he bid any of those *Horns*, Go, *push this Remnant*, Go, *Strike them with your Sword*, They must *fulfil his will*, right or wrong: If he bid them, *Go make War against Turks or Hereticks*, they went, as appears in the *Holy-War*, (so call'd) and in the *Churches Persecutions*: He had also his *Emissaries* (those *Fryar-Frogs*) that stirr'd up People (with promises of universal Pardons) to *persecute Hereticks*, Rev. 16. 13. 14. yet all this amounts not to a *formal War*, (Strictly taken) the *formalis Ratio* of *War*, being a *fighting* of *several Battles betwixt two Parties*, by force of Arms: Now though there were many *butcheries* and *Massacres* of the Saints from the *Primitive times*, yet properly no *War* till the 12. *Century*; for then the *Waldenses* took up Arms in their own just defence, (both as Men and as Christians) against the *Popish Croisadoes*.

383. There is a 5th. *Intimation*, to wit, *The Womans dwelling in the Wildernes*, which Mr. Mede makes *Contemporary* with the *Reign of the Beast*, and to begin at the same Instant of time; 1. Because of the *Equality* of both *their Times*, (as 42. Months, and 1260. days being an *Equal Number*) therefore they must concur in the whole *Intermediate space* of *Time*, from beginning to ending: 2ly. Be-  
cause

cause upon her *entrance* into the Wilderness, she meets with this *double Beast*, the 10 Horned, and the two Horned one, to the former of which, the Dragon (*standeth on the Sea-shore*) gave his *Power and Throne*, as he saith.

384. But because this also is *Incumbred* with several *Ambiguities*, I dare not insist upon *this* neither; as 1. It doth not necessarily follow, that *equal Times, must be the same Times*, for bare *Equality* hinders not, but some of those Times may be before, and some after, and so have *differing Dates*; Therefore Mr. Mede confesses tis not *Infallibly Concluding*: 2ly. *The Womans flight into the Wilderness*, if it Commence at *Constantines* coming to the Crown, and the times of the *Beast* Synchronize with it, (as Holy Brightmans opinion was *Par. 285.*) this makes the *Beasts* Expiration long before tis found really to be so by Experience: *Exitus acta probat.*

385. A 3d. *Incumbrance* that this *Intimation* seems to be perplexed with, is, that there seems to be a *double Computation* of the *Womans flight into the Wilderness*, one before the *Battle* was fought, Revel. 12. 6. for the *Battle* is related after in ver. 7. 8. 9. the End of which was, *there was no place for the Dragon in Heaven*: the other was after, when the *two wings of an Eagle* was given to her, ver. 14. (as Mr. Cotton observes) so then this *double Computation*, must needs make the time of the  
Reign

*Reign of the Beast* the more *Ambiguous*: and 4ly. If Mr. *Medes* Notion hold, that the *two wings* (given to the Woman) were the *two Caesars* of the Empire, divided into *East* and *West*, by whose help she got into the *Wilderness*: Then the latter *Computation* of her flight, must not be till after *Theodosius*, for the division of the *Empire* [into *East* and *West*] stood not, till his *two Sons* came to inherit them.

386. But then 5ly. The Flood of *Arrianism* must precede the *Rising of the Beast*, which took up a great Interspace after the destroying of the *Dragon*: This *Heresy* continued some hundreds of years, and was a long time publicly received in the Church, spreading it self universally *East* and *West*, from thence *Ferom* [*Ingemuit totus Orbis, & se Arrianum miratus est*] and persecuting the *Orthodox*, (under *Constantius*) beyond all the *Pagans*, till the Earth (which help'd the *Woman*, *Revel. 12. 16.*) of the *Barbarous Nations* providentially broke this *Arrian* Faction: Thus this *Synchronism* wants not *Ambiguities*.

387. And (*Ignotum per Ignotius*) a dark by a darker, can never be any good demonstrative Argument, to find out the certainty of any *Postulatum* or *Question* whatsoever: Those *Ambiguities* both about the *Beasts War*, and about the *Womans flight*, makes them the less demonstrative: for there seems to be a double.



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double account of both ; Of the *Beasts War* one is, *against the Remnant*, when the Church was got from the Dragon into the Wilderness, (as *Israel* from *Pharaoh* into the desert ) then began that War with her Seed, that could not get into the Wilderness with her, so had not Temples nor Prophets to feed and nourish them, (as the Church in the Wilderness had, *Revel.* 12. 6. 14. ) but served God privately without either Meetings or Ministry, ( as some say ) in *Antichrists* Dominions.

388. And that Decree which Pope *Innocent* the first made ( to wit, that ( *omnes Hereticos esse Vi cogendos* ) all Hereticks must be compell'd by force ) was a fair foundation for, and an Introduction to that force of Arms which *Antichrist* used afterwards against the Saints, under the name of Hereticks in all his Dominions: the other War is not only describ'd in the Parties against whom it is rais'd, but also in the success of it, [ *πόλεμον ποιῆσαι μετὰ τῶν ἁγίων, καὶ νικῆσαι αὐτοὺς* ] *Saints are the Party against whom, and Victory is the Success of the Beasts War*, whereof no mention is made in the former, if we compare *Revel.* 12. 17. with *Revel.* 13. 5. 7. in all which 3 places, this phrase [ *πόλεμον ποιῆσαι* ] is used, *Revel.* 13. 5. holds out the Term of the War, *Revel.* 12. 17. the War it self, and *Revel.* 13. 7. names not only the Seed, (*Saints*) but the Success too.

389. Thus as we have a double account of

of the *Beasts* War, so likewise of the *Womans* flight into the Wilderness, (as before) therefore can we not so fully fix upon either of those two last Intimations, unless we could find out the [*Χαίρον*,] the *Article* and *point of time*, when those double computations began, wherein I must confess my self to be at a loss, and the more, because I am at this day *deprived* of the help of my *own Library*: may we but fully inform our selves of the exact Epochas and beginnings of all those *Hints* aforesaid, it would bring not a little *light* to this intricate *Question*: the full discovery of which I must refer to men of *greater abilities* and *opportunities* for *Chronology*.

390. There is also a 6th. Intimation, to wit, *the treading under foot of the outer Court* (or holy City) by the *Gentiles*, for the time of 42. Months, *Revel. 11. 2.* which is the very express Term of the *Lease of the Beast*, as *Revel. 13. 5.* Mr. Mede makes this likewise to Contemporize with the *Beast*, having one and the same beginning and ending, not only because of the *Equality* of their times, (as before) but also because of the *Identity* of their Expiration; for when the great Earthquake hath destroyed the Imperial City, and with it the Kingdom of the *Beast*, *Rev. 11. 13.* and *the Kingdoms become the Lords*, v. 15. those very *Gentiles* that had trodden underfoot the holy City so long, are then cast out, at which *they are enraged*, v. 18.

391. The outward Court and the holy City, Mr. Mede makes to be *Synonyms* and mutually to expound themselves because the *outward Court* was the place of Worship for the People of the holy City : as *the Inner Court* was for the Priests and Levites : And those Gentiles that tread it down, are not *Pagans*, but *Papagans*, which are Idolaters like unto the Gentiles, who are also call'd *Sodom* and *Egypt*, yea, and the *Synagogue of Satan* : those shall possess the *Holy City* or *Europe*, ( the allotted Seat of the Church ) they shall tread under foot the outward Face of the visible Church, for 42. Months.

392. Now could we but find out the *beginning* of this treading down of the Holy City, this would guide us ( as by a Synchronism ) to the time of *Antichrists* fall ; but I shall not insist upon this neither : not only, because a late Learned Critick makes this casting out of the *Outward Court* to the Gentiles, a Dispensation under the 6th. Trumpet, and in the last times of *Antichrist*, as if he should recover all those Kingdoms again, ( before his fall ) that have made a *protestation* against him, hence are they call'd Protestants, and not to contemporize with him from first to last ; but also, because this hath such a fair Coincidency with the time of the *Witnesses in Sackcloth*, which I purpose to speak more largely to in the next place.

## C H A P. XIV.

393. **I** Come now to the 7th. and last Intimation, for guiding of us into this intricate point about the *fall of Antichrist*; to wit, the *Sackcloth Prophecy of the two Witnesses*, which to be *Contemporary* with the *Dominion of the Beast*, none ever denied, but that the *Sixth Trumpet* ends them both, is granted of all: so having one and the same term of time, it necessary follows, they must both *begin* together: the *Witnesses* must begin their *mourning Prophecy*, when *Popery and Antichristianism begins*, unto both which the 7th. Trumpet puts a *final Period*: So that may we find out the *Epocha* of their *Sackcloth Prophecy*, it will give great light to the time of *Antichrists fall*.

394. This Prophecy of the two *Witnesses* may be truly call'd *crux Interpretum*, it hath put so many Learned and Holy Men to a kind of *torture* in the Interpretation of it: and we may say of this Scripture, (as *Maldonate* of another Scripture) *Locus facilius, si nemo exposuisset*: It hath been so ruffled with variety of Interpretations, that they have made it seem *darker* by their *Various* and *Heterogenal Conjectures*. God hath left many places of Scripture *dark* to our understandings: *nè illas Scripturas semel lectas fastidiremus*, that we should not

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not *disdain* the plainness of it, *Austin*, yet may we not make bawds of our own wit, to beget our own senses on Scripture, for that is to *break the bones of the Lamb*, and to do Violence to the Law of God, *Zeph. 3. 4.* we should carry no sense to Scripture, but only fetch one from it.

395. That God had his *Witnesses* all along the *Reign of Antichrist* is manifest, by *Johns* measuring out a Church for God, under the *Antichristian* Persecution; to wit, the Church in the Wilderness (as before) *Ruled by the Reed of Gods Word*, and fed by the two *Prophets* there, [*Revel. 12. 6, 14.* that they, to wit, those two Prophets should feed her] though not fully feast her, in her Wilderness-state: and those Witnesses should have the Temple given them in the Desert, while *Antichrist* exercises his Idolatrous Worship in the *Outward Court* and *Holy City*, wherein true Christian profession and Worship hath been before.

396. Those witnesses (which are (in general terms) call'd the *holy People*, *Dan. 12. 7.* and must be scattered and slain before all these things of *Antichrist* be fulfilled) are largely described in the 11th of *Rev.* with many particular and distinct Characters. An inspection into which, may contribute some light in our enquiry after the *Epocha* or Beginning of this *Sackcloth-prophecy*, which doth so ex-

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actly commensurate the times of the Beasts dominion, their slaughter being the last bite of the Beast, as Christs death slew death, the Distick is,

*Mors mortis mortem nisi morte dedisset,  
Æternæ vitæ janua clausa foret.*

So the death of Christs Witnesses brings death on the Beast that slew them.

397. In this description observe 1. their Names, 2. their Number, 3. their Condition, 4. their Actions, 5. their Death or end, and 6. their Resurrection. 1st. Their Names, which are not proper but appellative being two, 1. Witnesses, 2. Prophets: 1st. they are call'd Witnesses, as being in all Ages to witness against Antichrist, and to testify to the Truth, but most eminently (tis probable) in the last Age, when they come to be slain for their Testimony. 2ly. They are call'd Prophets, v. 10. because they not only taught People to worship God according to his Rule (so the Church in the Wilderness all along nourish'd with the sincere Milk of the Word Rev. 12. 6, 14.) but also foretold the fall of Antichrist out of the Word.

398. 2ly. Their Number, two, which is the lowest number (for one is but the Root of numbers) to shew the paucity of them that witness to the Truth under Antichrists Reign, and that is intimated in Rev. 11. 1, 2, 3. where the in-

ner.

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ner Court is only reserved for the Holy People that keepeth the Truth, when the outward Court (a large spacious place) is given up to Antichrist: for the Witnesses should be as few as the Priests and Levites that worshipped in the Inner Court, in comparison of Antichristian Idolaters that worshipped in the Outward, Luk. 12. 32. Rev. 1. 6. Priests to God.

399. And yet they should not be so few, as to be below a full Confirmation of the Truth, for two witnesses are sufficient to confirm any truth, Deut. 17. 6. Mat. 18. 16. 2 Cor. 13. 1. God orders it so by his over-ruling Providence, that his truth shall not be starved; (no, not in the worst of times) by want of Witnesses, or a sufficient Confirmation: or this number two is an Allusion to those 3 famous Pairs, the first to Moses and Aaron (the Churches Prophets in Egypt and the Wilderness) 2ly. to Elijah and Elisha (Prophets to Israel under the Idolatry of Baal, when the Church was not visible, and only 7000. left that was hid in Corners) 3ly. to Zerubbabel and Joshua (Prophets in Babylon, and in Rebuilding the Temple.

400. That there is such an Allusion in this Number to those 3 famous Couples it is probable, because in the following description [the turning of waters into blood, and smiting the earth with Plagues often, v. 5.] hath relation to the first of them, Moses and Aaron:

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and [ *shutting up heaven, and destroying Men by fire, v. 5, 6. to Elijah and Elisha, and the Olive-trees and Candlesticks* ] to *Joshua and Zerubbabel. v. 4. Zech. 4. 3, 11, 14.* The 3<sup>d</sup> thing in the description of their Condition, 'twas sad and mournfull, *Sackcloth* is the covering that is worn in bad times, *Amos 8.9, 10. 2 Kin. 6. 30.* they *mourn in Sackcloth* (while *Antichrist* triumphs in his Silken Copes and costly Garments ) and all, because Idolatry hath spread it self so fast and so far, and because of the troubles of the true Church.

401. 4<sup>ly</sup>. Their *Actions* which they perform'd (with that power which the Lord gave them ) were *eminent Exploits*, and that of two sorts: one against *Antichrist*, and the other for the Church: 1<sup>st</sup>. against *Antichrist*, they have power to do very great things, which carrying such a fair correspondency with the 4 *first Vials* in *Rev. 16.* hath made a late learned Critick take those exploits of the Witnesses to be the *pouring forth of the 4 first Vials*, as 1. *Plagues on the Earth, v. 6. ch. 11.* (as in the first Vial, *Rev. 16. 2.* ) 2<sup>ly</sup>. *Water into blood, v. 6.* (as in the 2<sup>d</sup> Vial, *ch. 16. 3.* and in the 3<sup>d</sup> Vial, *v. 4.* ) and 3<sup>ly</sup>. *A tormenting of Men with fire*, as in the 4<sup>th</sup> Vial, *chap. 11. 15.* with *chap. 16. 8.*

402. Which *Interpretation*, though very ingenious, yet seems it to me a little doubtful, not only because ( 1<sup>st</sup>. ) the Order of the *Vials*.



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als is inverted by it, [ as the plagues on the earth, the first of the Vials, is the last in this description of the exploits of the Witnesses, and tormenting by fire, the first of those Exploits, is the last of the 4. Vials. ] But 2ly. it seems somewhere too narrow, in leaving out that eminent action of shutting Heaven up from rain, which none of the 4 first Vials correspond with. And 3ly. somewhere too wide, in making one of those exploits to comprehend two distinct Vials, to wit, the 2d and 3d. to say nothing of the time of fixing them.

403. The service (2ly) which they do for the Church is, 1st. a power of Prophecy, whereby they both instructed the Church in the knowledge of the Truth, and comforted her by predicting the ruine of Rome, which, notwithstanding all her rage against the Church, could not yet deprive her of the help of those Witnesses, for God gave them power to Prophesie all Antichrists Reign: 2ly. to supply the Church with Oil sufficiently, that is, with Grace enough for this hard time of Persecution, that they might not be like the foolish Virgins, whose lamps went out for want of Oil.

404. The two Olive-trees [ and ] the two Candlesticks, some reads The two Olive-trees [ with ] the two Candlesticks [ with for [ and ] justifying that Reading from that in 1 Sam. 14. 18. where [ and ] is read [ with ] the Children of Israel: because Candlesticks in Rev. 1.

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20. is meant Churches, and though the Churches were 7. then in *Johns* time yet *Antichrist* reduced them to two, and yet those two should be supply'd with grace to hold out all the wills of God, Acts 13. 22. those two Sons of Oil (the Witnesses) are not branches but Trees to nourish their Graces in that evil day, and to pour in Oil into their Lamps continually, which was *Aarons* work, Exod. 27. 20.

405. The fifth particular in the description of the Witnesses, is their slaughter and death, wherein consider 1st. the time when, 2ly. the place where, and 3ly. the manner how. 1. Of the time when; the Holy Ghost tells us, when they shall have finished their Testimony, Rev. 11. 7. when their Prophecying-work is done, for if God had given them power to Prophesie longer, as v. 3. they should have continued in their Prophecying work longer, *Maugre* the malice of all their enemies: God permits them to be slain because their Prophecying-work was done, thus their Lord and Master could not be slain till his hour was come, John 8. 20. and in that hour of darkness he was put to death, Luk. 22. 53.

406. Mr. Mede reads [ ὅταν πέλσωσι ] when they shall be about to finish their Testimony, because the Greek Verb is not of the Præterperfect, but of the Future Aorist Tense (which is incertæ significationis, of an uncertain time) making the time of this Slaughter to be, when

part.

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part of the Holy City; or Christian World repent of their Idolatry, *casts off the yoke of Antichrist*, and reforms the Temple within themselves, the Witnesses getting heart by all this, begins to *put off the Sackcloth*, and to *lay aside their Mourning Prophecy* (which they have done ever since the Reformation) then comes the *Beast* (as it were, *ascending afresh into the Throne*) enraged with the success of their *Mourning Prophecy*, *he overcomes and kills them*.

407. Mr. Brightmans opinion was, that the *slaughter of the Witnesses were past*, and fulfilled in the *Smalcaldian War*, in that great *Overthrow of the Protestant Party by Charles the first, Anno 1547.* and in condemning the *Scriptures of the Old and New Testament* (which he makes the *Witnesses*) about that time in the *Council of Trent*, which is now above an hundred and twenty Years ago: other later Writers apply this *Slaughter* to those *ruined Churches in Germany, in Bohemia Anno Dom. 1618.* and in the *Palatinate, 1621.* and later in *Piedmont at Lucerne about 1655.* as Mr. Tillinghast.

408. Dr. Twiss Judgeth that this *slaughter of the Witnesses hath been on foot many years ago*, not by *Judicial proceedings* only in the *Martyrdom of Gods Saints*, but by the *Sword of War* also; 1. In the *Low-Countreys* by *Duke d'Alva*, then in *France* by the *Guisses* in that *bloody Massacre of Admiral Coligni*,  
and

and many Thousand Protestants, then in Germany as above: after that in Ireland, where some Hundred-thousands were butcher'd by the Irish Rebels, and since that in England by the Antichristian brood, with so manifest opposition unto Truth and Holiness, under a Protestant Prince, as (he thinks) the like was never known since the beginning of the World.

409. Though it be very Consistent to our minds to think this Slaughter over, yet seems it not to be so, to the Truth: who would not (saith Mr. Mede) much rather hope that so lamentable an accident to the Church were past, than fear it, to be yet to come; but a mistake on that hand is more dangerous then on this: for the expectation of a future Calamity conduceth more to Piety, then an overcredulous Security thereof, as if it were already past. We are prone by nature to put the evil Day far from us, Amos 6. 3. to keep on our watch-tower in expectation of this Dispensation, doth most promote the power of Godliness.

410. There be several Arguments that Captivates my Judgment in this point, that the Witnesses are not yet slain, the 1st. Reason, 1. Before the Witnesses be slain, I conceive, their Testimony must be full, before it be finished. But in those Slaughters foremention'd, and in those by Queen Mary in our Land, the Testimony that was given them, was to the Doctrine of Christ, but never (that I know of) to the

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Ger. the Discipline of the word, which hath been  
where the Controversy of our present Generation.

d by 411. As the first Reason is taken from the  
d by want (in those former Slaughters) of a ple-  
oppo- nary Testimony; so the 2d. Reason is drawn  
Pro- from a Concomitancy of it: Various are the  
war Concomitants that attend this Dispensation;  
rld. as 1st. The pouring out of the 5th. Vial upon  
us to the Seat of the Beast, to darken Antichrists  
yet Kingdom, and to extinguish the glory of it;  
ould for this Slaughter is his last scattering of the  
that holy People, with which he should accomplish  
were his Time, Dan. 12. 7. This shall be the last  
ut a bite of the Beast, then his power to do (mischief)  
then for 42. Months shall End, at the same hour  
Cal- is a great Earthquake, Revel. 11. 13. saith  
ver- Mr. Mede, 2ly. It must be about the end of their  
eady Sackcloth-Prophecy, which evidently continues  
evil still, for God hath not said yet to his Witnesses,  
our as he said to Joshuah, (coming out of Babylon)  
tion, Take away those mournful Garments and give  
change of Raiment, Zech. 3. 4.

Cap- 412. And 3ly. upon the accomplishing of  
the 3. Years and half, attends it also a glorious Re-  
1. surrection, (which the Spirit of Life from God  
their causeth, Setting them upon their Feet to Preach  
hed. against Popery again, to the great confusion  
d in of their Enemies, Revel. 11. 11.) yea, and  
esti- a more glorious Ascension, into a more Excel-  
me lent Church-state than before v. 12. those I  
to call Concomitants, (not because they are so  
the strictly

strictly taken) but because they fall within the Verge of that Dispensation, so as to evince those foresaid Slaughters in *Germany, France, &c.* not to be [*the Slaughter*] because not thus attended: it being above an 100. Years since the Eldest, and far above 3. Years and half since the latest of them: and likewise because I would distinguish them from *Remoter Providences*.

413. The 3<sup>d</sup>. Reason is taken from the Consequences of it; as 1<sup>st</sup>. The passing away of the second woe, v. 14. which is the 6<sup>th</sup>. Trumpet, to wit, the *Turkish Power and Tyranny*, that stands in its full strength and height at this day, notwithstanding all those late Stones of the *Jews* Embodying themselves against it: 2<sup>ly</sup>. The blowing of the 7<sup>th</sup>. Trumpet, which comes quickly after the former, v. 14 and brings in the *Kingdom of Christ*, v. 15. now since the *Smalcaldian War* is 120. Y. yet *Antichrist* Reigns, (not *Christ*.) *Rome* is in her *Ruff*, the *Witnesses* in their *Sackcloth*, and no foundation of any of the *Præmisses* apparently laid.

414. It is therefore *safest* for us not to flatter our selves, as if this evil day were past and gone: for so long as the 5<sup>th</sup>. Vial is not pour'd out on the *Seat* of the *Beast*, *Rev.* 16. 10. we may daily expect that the *Beast* will be pouring out some of the *Vials* of his *Wrath* on us, and it is not determin'd in Scripture

what

that time this *last War* of the *Beast* shall *take* before he hath fully *Conquer'd* and *Slaugh-* *ter'd* them; which may be a *Salvo* to the *re-* *laid* opinions, that those *Slaughters* were *beginnings* and *parts* of this *last War*.

415. And also a *Salvo* to a latter Opinion *then* any of the *aforesaid*, to wit, that the late *Session* of *Parliament* which put forth the *godly Ministry* out of place (as well as *Ma-* *gistracy*) at one time, was the *time* of *killing* the *Witnesses*, (which I shall speak more to the place of *killing* them) This also may be look'd on as some *skirt* (at least of the *last* *power*) of *Antichrists* *Rage*: but however, this *last War* must end about 3. years and half before the *downfall* of *Antichrist*, (how long *ever* it *continue*) for otherwise it would make an *Inequality* in the *Synchronism* betwixt the 42. Months, and 1260. days, *should it be* *little before*, or *a little after*.

416. Thus of the *time* of *Slaying* them: now 2ly. Of the *place* where the *Witnesses* be *Slain*, there they lie *dead*: now much contro- *versy* hath been about this *Street*, what it should be: Mr. *Mede* makes it the whole *Ter-* *ritory* of *Romes* *Dominion*, taking *πλατεια* in the largest sence as *Synonymical* with the *Hebrew* word *צוּר* *Chuts*, which it oft *Answer-* *eth* in the *Septuagint-translation*, as he saith, *Discourfing* of it very *Critically* and *Learned-* *ly*.

417. *Graerus* (a Judicious Divine) conceives this place of the Slaughter to be, (not the whole Territory of Romes Dominion) but, the Universal States and Kingdoms of the Protestant Religion: saying, [*quod hæcenus per partes Impleri nunquam desit, jam plenarie & Universaliter perficietur*]. this Slaughter, that in some place or other never Ceased, but hath been in fulfilling by parts in every Kingdom where the Witnesses have been; but at last (he saith) there shall be a General total Eclipse of the Churches at once, for 3. years and half.

418. Mr. *Tillinghast* goes still narrower: looking upon this street to be Germany: as it is one of the ten Kingdoms, that belongs to the Beast: as if the great City consisted of 10. Streets and this to be one, as the 10th. part of that Dominion, this makes the Opinion probable that it shall be one of the ten Kingdoms, (as one of the ten Streets of the great City) especially considering how the great Earthquake strikes off a 10th. part from the great City, Revel. 11. 13. which may well be one of those 10. Kingdoms, though not likely Germany, according to his Opinion, for the Slaughter he fixes on Germany, hath not been so attended as before, &c.

419. Another gives better Evidences, that this Street is Britain; 1. Because there be more for the purity of Discipline, distinct from



the World in it, then in all other Kingdoms ; and where there be most Witnesses, there (in all likelihood) must be the Slaying of them : 1<sup>ly</sup>. As Antiochus, so Antichrist shall plant the Tabernacle of his Palace between the Seas, Dan. 11. 45. and none of the 10. Kingdoms says so [ *Inter maria* ] between the Seas, as Brittain does.

420. And to make it more probable, this late dispensation of *slaying the Godly Magistracy and Ministry* ; as to *their Office* ) might be further improved, præsupposing two things ; 1<sup>st</sup>. that the *Magistracy and Ministry* be the two Witnesses, and 2<sup>ly</sup>. that their slaughter is but a *Civil slaughter*, but the first of those is doubtfull, not only because the Witnesses are called *Prophets* (which is a title rarely given to *Magistrates*, neither is it their peculiar work to *Prophecy*, as of those) but also because we cannot find a *Series of Magistracy*, all-along testifying against *Antichrist* in every Century, as may be of the *Ministry*.

421. As to the 2<sup>d</sup>, concerning the *civil Slaughter*, I shall speak to in the next place [ *in the manner of it* ] adding only here, that the time of commencing that *Act* ( by which the *Magistracy and Ministry* were excluded ) to that great year of Expectation, 1666. (making up compleatly and exactly 3 Years and half) and Nations all that time warring against those Slaughterers, to hinder them from burying

burying the slain Witnesses, as *Dutch, French, Dane, &c.* made it more probable that *this* was the Place where, and that was the Time when the Witnesses were to be slain: but that those following Considerations doth (at least) counter-balance that Probability, and now, *Event makes it seem improbable.*

422. As 1<sup>st</sup>. That great year of Expectation is now fully expired, the Year 66. is gone, and the *Witnesses* are not only in their Sackcloth still, but lays slain in the street after that term without any Resurrection from that state, or Ascension into a better. Yea, and Rome also, after that Year, says still, *I sit like a Queen, and am no Widdow, and doth see no sorrow:* No pourcing out of the Vial on the Seat of the Beast is heard of, but that Year brings forth the Burning of London, where the Mystery of Godliness hath long flourished, and not the Burning of Rome, that Mystery of Iniquity.

423. 2<sup>ly</sup>. Consider whether a limiting of their slaughter to England be not over narrow and private an Interpretation, it being but a Shovel-full of Earth (as the K. of Spain once called it in his Haughtiness) a very small Island, in respect of the whole World: and we find Mr. Brightman blam'd for his overmuch restrictiveness of Interpretation, in calling Lord Cecil, Lord Cromwell, and Bishop Crammer those Angels in the Revelation, Fullers *Chur. Hist.* 17. Cent. b. 10. pag. 50. which seems

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(he saith) to be *unsuitable* with the large concernment of Scripture, as if England (half an Island) were more considerable than all the World besides.

424. And 3ly. consider, the *Witnesses* must be slain (expresly) by the *Beast that ascends out of the bottomless pit*, Rev. 11. 7. Now the *Witnesses* that have been accounted slain in England, were not slain by the *Beast*, but only by the *Image of the Beast* (for so is Prelacy esteemed) it was a *Prelaticall* not a *Popish* power that slew them. 4ly. It may also be doubted, whether the *Witnesses* shall be slain by a *Protestant Power*, as well as in a *Protestant State*; because tis said Rev. 18. 24. *In Rome must be found the blood of those Prophets, and of all private Christians that are slain for Religion*: what was said of *Jerusalem* [a Prophet cannot perish out of it,] so nor can those two Prophets perish out of Rome, they must be slain by a *Popish* (not a *Protestant*) Power; and so long as any State professes the *Protestant Religion*, they cannot be deem'd the *Beast* that slaughters the *Witnesses*.

425. I confess, one hath an excellent Notion to qualifie this, saying, there is a *Generation of Men set forth as the Beasts last Champions*, Rev. 15. 2. who yet shall not (at least at the first) so openly allow the *Beasts name* and character, though they receive the number of his Name, and are therefore reckoned his,

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as truly as the other; and as the Pharisees (acknowledging again the foreign Power of Rome, Job. 19. 15.) slew Christ, that faithfull Witnesses. So the Prelates advancing the Popish interest by Superstition, and Arminianism and by Canon Law and Discipline, as Mr. Cotton shews in Rev. 13. p. 260.) shall also slay Christ mystical in those Witnesses: yet the Event of (66) confirms not this Notion.

426. Then 5ly. it may be also consider'd, whether this civil slaying of the Witnesses in our Land be comprehensive enough to hold out the last Slaughter, which may be more than a civil Slaughter. And this brings me to the 3d thing, to wit, the manner how they must be slain: there be two manner of ways, how the Witnesses may be slain, 1. Civil, 2. Natural. 1. There be grounds of Hope, that it shall only be a civil Slaying: for 1. they must be slain as Witnesses (not as Men) and when those Prophets of Christ are silenced, and so put out of the way of witnessing, then are they slain as Witnesses.

427. A 2d ground of this Hope is, this accomplisheth Antichrists end, which is twofold, 1st. rendering the Witnesses contemptible, this is obtained by putting them out of their Prophecying-work, for thereby they lay (as dead men in the street, Rev. 11. 8.) like despised broken Idols, in whom there is no pleasure: and so is his 2d end too obtain'd by a civil Death, to  
wit,

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wit, a freeing himself from their tormenting him, Rev. 10. 11. which they did as Prophets (in their Prophecying-work) and not as Men. A 3d ground of this Hope is, *their Slaughter shall be like their Resurrection*, now as their resurrection is mystical and metaphorical, and not real (for no Resurrection (properly so call'd) can be before the Coming of Christ, under the 7th Trumpet) but this comes to pass while the 6th Trumpet is in being (as Mr. Mede shews) therefore their Slaughter then shall be civil.

428. A 4th ground is taken from the Beasts policy, who dare not martyr the Saints, as formerly, because he found that [*sanguis Martirum was semen Ecclesiae.*] Therefore it may be like that Persecution of Julian, who put none to death as Christians, but used other means to oppose Christ, not only by Fines and Ejections, but also by Flatteries and Preferments: and this is the more probable, because it was the method and manner of promoting Heathenism, just at its last extirpation in Julian: so may it be of promoting Antichristianism, just at its last and final extirpation.

129. A 5. Ground is that expression in Dan. 12. 7. *he shall accomplish to scatter the power of the holy People.* It is call'd but a Scattering, the Hebr. word is נפץ Naphets, dispergere; The same word is used 1 Sam. 13. 11. The People were scattered from me, they were not slain as men, but scattered as an Army; so this

word denotes, it shall rather be a *dissolving* of *their employment as Witnesses*, then a *slaughtering them as men*. A 6. Ground is *from their laying unburied*, if those 3 days and half be understood of *Prophetical days*, for so many years (as all generally take them) then could it not be a *Natural death* (for they could not lay unburied 3 Y. and half) but a *Civil one*, that they might be a *Testimony above ground all that time*. ●

430. But the 7th ground of this Hope seems very pregnant, to wit, *from the four living Wights, and 24 Elders, and a great multitude that are found, sounding out Romes funeral, and praising God solemnly and publicly at the burning of that great City under the 5. Vial, Rev. 19. 1, 2, 3, 4.* The voice was as the sound of many waters, v. 6. all which could not well be, if the slaughter were natural and universal (as before) how could those 4 living Wights and 24 Elders, and so great a Multitude survive such a dispensation, and as Dr. Goodw. observes, those could not be a *meer succession of new Converts*, but the same Persons *out-riding this last Storm*, to possess that glorious State of the Church (after those 3 years and half ended) which is described Rev. 19. from v. 1. to 10.

431. As there be grounds of hope, that it may be a *civil death* only; so there wants not grounds of fear, that it may prove a *natural or*  
real

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*real slaughter* : as 1st. It shall be the *last bite of the Beast*, and therefore the more deadly. *Rome Antichristian* may be to the Church, what *Carthage* was to *Rome Heathen* : [ *plus negotii fuit cum semirutâ Carthagine, quàm cum integrâ* ] saith *Florus* (in the third *Punick War*) of dying *Carthage*; and further, [ *quàm maximè mortiferi morientium bestiarum morsus esse solent* ] the bitings of dying Beasts are most deadly, for then they are most malignant: and may it not be said of dying *Rome*, the *last bite of the Beast* (I am afraid) will be more then an *Analogical* or *Metaphorical death*, her malignity then expiring.

432. A 2d ground is taken from the conformity of those *Witnesses to Christ* (that faithful Witness, Rev. 3. 14.) in his sufferings : that there is an *allusion* to *Christ* in this description of the *Witnesses*, is plain enough, both in his *Preaching, Death and Resurrection* : as he preach'd about 3. Y. and half, then was put to death, and about 3 days after rose again with an *Earthquake*, and ascended into heaven in a *Cloud* : thus there be many *Parallels* and *Congruities* betwixt them ; hence I infer. If those *Witnesses* must be conformable to *Christ*, then they must suffer more then a *metaphorical death*, they must die a *natural death*, as he did, otherwise the *Portraiture* will not resemble the *Pattern*.

433. A 3d ground of fear is taken from those 3. Expressions, in Rev. 11. 7. [ *make war, overcome,*

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*vercome, and kill*] the *Beast* 1<sup>st</sup>. *makes war* which must differ in *malignity* and *success* from all his foregoing wars, whereof his whole *Reign* of 42 Months (in a manner) consists. 2<sup>ly</sup>. He *overcomes*, getting all power into his hands, to be *Lord-paramount* (and *Dominus fac-totum*.) Then 3<sup>ly</sup>. he *kills*, were their suppression as Prophets only intended, the word (*overcome*) would sufficiently import it: yea, and as Dr. G. excellently noteth, there is but 2 Expressions in *Rev.* 13. 7. which yet implies all those *bloody Butcheries* of the *Beasts* reign (*make war and overcome*) now here (*kill*) is added, to hold out some further *cruelty* then a bare suppression (as publick Persons) upon those, that this *blood-thirsty Beast* hath got into his clutches.

434. A 4<sup>th</sup> is from the nature of affliction, which usually is *forest at last*, as in the *bondage of Egypt* their bricks were doubled upon them, at last, according to that saying (*Duplicantur lateres, & venit Moses*) the last *Persecution* under *Dioclesian* was of all the ten first, the sharpest. Thus most *Christians* have their *forest Conflicts* upon their *dying bed*, yea, and *Christ* himself under the *deepest Desertions* (*crying Eli, Eli, lama Sabachthani*) at his giving up the Ghost: this renders it probable enough, that the *last brunt of Affliction*, before the *Church's Moses* come will be the sharpest.



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435. The 5. ground of fear is taken from the rage of the Beast, at the success of their Prophecy, Many Kindreds and Nations shall fall off from Antichrist, through the influence of their Testimony, so the Beast comes (in this last War) like a bear robbed of her whelps, besides as D. G. notes, Antichrist will be further chased with so many Vials poured out upon him, so that when he gets Power into his hand, he will come forth in that cursed rage, and in that fierce cruelty (of the brethren in Iniquity, Gen. 49. 7.) This brings in the 6. ground, then gets Rome a fresh draught of blood (after some respite of years) wherewith she is described to be drunk, just at its destruction, Rev. 17. 6.

436. In which description is an elegant Climax of admiration, 1. A Woman drunk, this is more shamefull than for a Man to be so; 2ly. No liquor would serve her to be drunk withall but blood: And 3ly. no blood but that of Saints. This made John wonder with great admiration, and the rather 4ly. because he saw her Dead drunk with her last Cups of blood, and now staggering and falling, never to arise any more: thus have we grounds of fear as well as of hope, and whether it shall prove, Event will best discover, however it fall out, whether the one or the other, or mix'd of both; it is best for us, to prepare for the worst, a mistake in hope is more dangerous than one in fear, that makes us secure, but this watchfull.

## CHAP. XV.

437. **T**His leads me to the last particular, to wit, the *resurrection* of the *Witnesses*, *however or whenever* they be slain, this is *certain*, that after 3. Y. and half, they *shall be raised again*; and the *garments of Captivity* (their Sackcloth-covering) shall be taken from them, and *fine linnen, clean and white*, shall be given to them *instead thereof*; the mouth of the Lord hath spoken it, *Rev. 19. 8. then shall the Ministers of the Lord stand up with Urim and Thummim*, as *Ezr. 2. 63. then shall the Yoke be destroyed because of the Anointing*, *Esa. 10. 27. then shall those Prophets not only be raised up* (as Christ rose) (to die no more into their former Estate, but into a more excellent dignity: then the new Heavens, &c. then the Lambs feed after their manner, *Isa. 5. 17. eating clean provender*, &c. *Isa. 30. 24.*

438. Having thus run over the description of the *Witnesses*, unto their Resurrection, which for want of room I can but name, and which brings forth [the τὸ ἑλεῖμα] the *ruine of Rome*. Now can we but find out where to head the Prophecy of those *Witnesses* in Sackcloth, it would more clearly guide our Conjectures about the fall of *Antichrist*; for there is an exact equality betwixt the 42. Months (the *Beasts time*, being measured by Months) because his

work

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work is Idolatry, a *work of darkness, moon or night-work*; and the 1260 Days (the term of the *Witnesses*) whose *work* belongs to the *day*, under the conduct of the *Sun of Righteousness*.

439. Without controversy, as soon as *Antichrist* is reveal'd, and enthron'd in his *Pontificalibus*; the *Witnesses* then begins to put on their *Sackcloth* (beholding his *silken dust*, and his *Golden Damnation*) and to *mourn* at the *revelation* of this *Mystery of Iniquity*. So they thus *contemporizing* in their *beginning*, must necessarily do so in their *ending* too. So that this 3 Y. and half (foremention'd) must be a *part* (yea, and the *last part*) of both those *Terms*: and as to their *beginning* of this *Sackcloth-prophecy*, I shall refer my opinion to an Appendix annexed to the end of this Treatise.

440. Let no Man marvel that I do but *grope* in this *method*, not only because I am remov'd by this Dispensation from my Library, but also because it is an *untrodden Path*; and though I would not say with *Zabarel*, (*hoc ego primus vidi*) favouring too much of *vain affectation*. Yet this I may truly say, that never any Authors (that I am acquainted with, or heard of) *propounded this Method* to find out the true Calculation of *Antichrists time*, by those *several Intimations* fore-spoken of; an improvement whereof may be made by abler hands than by poor I. *John came first to the sepulchre,*  
and

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and saw indeed the linnen clothes, but Peter  
went in and took a particular View, John 20.  
4, 5, 6, 7.

441. And what hath all those learned and  
holy Men ( foremention'd ) done but groped  
at it, yea, and hath missed the mark: those  
lights hath been in the dark, yea, even those  
that found the reserve of 45 Years (to retreat  
to in their Interpretations) seeing they make  
the former Period of those Years to bring with  
them some eminent Blessedness, Paragr. 269.  
such as the scattering of the Holy People to be  
accomplished, and the Witnesses rising to die no  
more, which things ( Experience tells us ) are  
not fulfilled according to their Calculations of  
the beginning of this Reserve, the end whereof  
should bring in the Kingdom of Christ.

442. Above all those eminent Lights, Mr.  
Burroughs seems most cautelous in his Conje-  
ctures about Antichrists downfall; who ob-  
serving the variety and uncertainty of all  
Chronologies, takes an 100. Y. compass to foot  
his Account in, saying, betwixt 4 & 500.  
Y. after Christ, Antichrist rose ( though he  
lean most to that Opinion expressed before,  
Paragr. 299. ) so that his Interpretation holds  
good at any time, till 1760. Y. after Christ be  
expired. In his first Vol. of Lectures on Hosea,  
and the last Pages.

443. ¶ Now whether this Calculation of  
Mr. Burroughs do hold or no, or ours? from  
the

rising of the 10 Horns to 1716. Y. in Paragr. 358. or from the removal of the Rom. Empire from the Seat of the Beast (which the ancient Church look'd much at, using to pray for the Continuance of it, because they knew when it was broken, *Antichrist* would come) to 1736. in Paragr. 365. or from the healing of the Wound, to 1866. as in Paragr. 376. or any of the other hit or no? However, *Gods* time shall not miss, who keeps his word to a Day, *Exod.* 12. 41. Though we mistake our reckonings, yet God cannot mistake his, and will make *Antichrists* feet slide in due time, *Deut.* 32. 35. This may both comfort and strengthen us.

444. Beside the uncertainty of *Chronologys* and our own aptness to *Antedate Promises*, and to *Postdate Threatnings*, it must be consider'd, that it is much safer to *Postdate Prophecies*, then to *Antedate them*, for *Antedating* of them brings a *disappointment* unavoidable; then if *Hope deferred make the heart Sick*, *Prov.* 13. 12. *Hope disappointed* must strike the heart dead: Oh how tedious is that time to the big-bellied Woman which is beyond her *Reckoning*: every hour is a day, every day is a week, and every week a long tedious Month to her: and such *inconveniencies* hath come by those several *misreckonings* already past; besides, the *Atheism* it occasions in mens hearts against the word of God.

445. How-

445. However God is a God of *Judgment*, and knows how to *time* all his *Promises* and *Providences*, in their *best Season*. And this *peremptoriness* of *Opinion* (where our *knowledge* can be but *Conjectural*, till we see the event of things) *cannot be good*: as in that last point of the *Witnesses*; 1. *They may be a long time* (of this 1260. days) in *Slaying*, before they be fully *Slain*: so tis hard to say *positively where or when*: and 2ly. we must distinguish *betwixt Exemplifications* and *Genuine Interpretations*, the killing of the *Witnesses* may be *Exemplified* in many *Ages* and *Countries*, which yet may not be the *sole proper, and positive Accomplishment* of that *Prophecy* concerning them.

446. Concerning this *day*, that is *known only to the Lord*, Zech. 14. 77. we can but say, *we think we have the mind of Christ*, while *this Vail and face of Covering* is undone away, Esa. 25. 7. we speak by *permission*, and *not of Commandment*: Yet this we may certainly say, that *Antichrists Kingdom* hath been a long time a *decaying Kingdom*, by sundry *Vials* already powr'd upon it, a *Scotch mist* is upon it, [ἐσκοτωμένη ἡ βασιλεία, Rev. 16. 10. 11.] as if the *5th. Vial* (in some *sprinklings*) were upon it, *Christ* hath won much ground *from Antichrist* already, whatever may be, as the last lightning before his everlasting fall, the *Assyrian* may get *Emanuel's Land*, Esa. 8. 8.

447. *Ish-bosheths Kingdom* was a type of Antichrists, as *Dauids* was a type of Christs, Sam. 3. 1. *David* had a Divine promise for foundation, so waxed Stronger and Stronger, but the other (having no support but by an Arm of Flesh which withered up like *Jeroboams*) waxed weaker and weaker: And as this man of shame (for so *Ish-bosheth* in Hebrew signifies) was destroyed by some of his own Captains, 2 Sam. 4. 2. 6. so this *Man of Sin* must be destroy'd by some of his own Kings, Rev. 17. 16. and those (whom the Lord shall at her end call out of Babylon) are Commanded to Reward her double, Rev. 18. 4. 6. when her favourite-Kings stand affar off, and dare not help her, v. 9. 10.

448. It is true after all this, *Sheba the Son of Bichri* makes a Rebellion against *David*, 2 Sam. 20. *Bichri*, [Hebrew] Signifies, the first-born (that Son of Perdition) who begets *Sheba*, (Hebr. Seven) or 7 Capital Sins, which may Rebel against our *David*, and invade *Emmanuels Land* again: but *Wisdom* takes Council, takes off *Shebas* head, yields it up to *Dauids General*, that so a Mother in *Israel* and the Inheritance of the Lord might not be destroyed, v. 15. 16. 19. 22. God will put this *Wisdom* into the hearts of some of those Kings, and they shall say with *Darius*, why should wrath be on us and our Realms.

449. God hath given all the Kingdoms of the

*the World to this Dawid, Psal. 2. 6. long before the Devil proferr'd him a Sophistical Representation of them, in Matth. 4. 8. 9. 10. [All these will I give thee] which the Centurists interpret [I will make thee Pope] because Rome was then the Mistress of the World, (and is call'd [the World] Luke 2. 1.) and no where could such glory be seen, as was a fit temptation for Christ, but the Pompe of the Roman-Empire: thus Satan offers to Christ that which he knew should be the Seat of Antichrist: he would have the Singular Seed of the Woman, to become the Singular Seed of the Serpent, and makes Rome a Stumbling-block sometimes; yea, and after he had offerr'd Christ all Kingdoms, he accuses him (by his Instruments) for aspiring to one, and that a little one, [the King of the Jews] but as Christ said to Satan, [Get thee behind me] so will he say to this his Eldest Son, to wit, Antichrist.*

450. Though Christ refused what Satan offerr'd, yet will he take to himself the Kingdoms that God hath given him, Revel. 11. 15. 17. and Christs Rise shall be Antichrists Ruine: Antichrists Evening shall be Christs Morning, Zech. 14. 7. though Antichristianism may revive at last, (as Heathenism did in Julian before its utter Extirpation) for she says, (the day before destruction came) I am no Widow, as if Married to her 10. Sons again, Revel. 18. 7. 8. and though he should plant  
the



the Tabernacle of his Palace [Inter Maria]  
between the Seas, (as above) Dae. 11. 45.  
yet shall he come to his end, and none shall help  
him: when the Whore sings her own Requiem,  
[I sit as Queen] in that day is her Ruine.

451. But the great Cry of Gods People is,  
Lord how long, and why are his Chariots so  
long in coming? as wearied with their Wil-  
derness-State, their Eyes failing while they look  
for their God: we measure Christs slackness in  
coming; 1. By the shortness of our own lives,  
2. By the scantness of our own patience, and  
3ly. By the edge of our own desires to see his  
Coming: Now a little time in all these Re-  
spects, is a long time; Yet (in deed and in  
truth) Christ is not slack as some men count  
slackness, 2 Pet. 3. 9. after some of those 3  
ways, our time is always ready, but His time  
is not yet, John 7. 6. only this he comforts  
us withall, in due Season ye shall Reap if ye  
faint not, be not weary in well doing, Gal.  
6. 9.

452. Oh pray, that our Carcases may not  
fall in this Wilderness,, that we may pass over  
this Jordan into that good Land, even to that  
goodly Mountain and Lebanon, Deut. 3. 25. Dr.  
Stoughton tells of a Prophecy, that Antichrist  
should never overcome Venice, Paris, and Lon-  
don, what is done to the 2 former is known, Oh  
pray, he may never totally overcome this last:  
alas we are tainted both with Egypts Idolatry,  
and

and *Wilderness-sins*; only here's our *hope*, God dealt with *Israel* in the *Wilderness* after the *tenure* of the *Old Covenant*, so they fell there *through Unbelief*, and enter'd not into *Gods Rest*. But God will deal with us after the *tenure* of the *New Covenant*, the *free Grace* whereof comes riding *Triumphantly* over all our *Unworthiness*: *Mercy Triumphs over Justice*, Oh pray, that though we be not worthy, we may be accounted worthy to escape those things that may come to pass, and to stand before the *Son of Man* in a better *Dispensation*, Luk. 21. 36.

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*An Appendix concerning the Witnesses.*

CHAP. XVI.

I. **A**S the *Oracles of God* which were committed to *Israel* were by a special *Miracle of Mercy* preserved in the *Captivity of literal Babylon*: So the *Truth* in the *Old and New Testament* hath been no less wonderfully continued, all along the *Tyranny of Mystical Babylon*: And as God preserved *his Truth*, so *his Church* in *Babylon*, during the *Rise and Reign*, yea, and till the *Ruine of Antichrist*: though the *Apostacy* was *General*, yet was it not so *Universal* in all

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all Individual Persons, [ in those Tongues, Kindreds, and Nations, that wondred after the Beast ] but that there was yet a Remnant according to the Election of Grace, Rom. 11. 4. 5. As in the Baalish Apostacy, God reserv'd 7000. that bowed not to Baal; So in the Antichristian Defection God had his 144000. Virgins that were not polluted with the Babylonish Whoredoms, Revel. 14. 1, 4. 5.

2. As there were ( all that time ) the true Seed of the Woman, which kept the Commandments of God, and had the Testimony of Jesus Christ, Revel. 12. 17. against whom the Dragon raged, yet the Gates of Hell could not prevail: so during all the Reign of Antichrist God raised up his Ministers, who in their several successive Ages in several Countreys, gave their Testimony ( as Gods Witnesses ) against the Spiritual Whoredoms and Idolatrous Worship of Antichrist, and nourished the Church in the Wilderness, Revel. 12. 6, 14. The smoak of the bottomless Pit was never so thick as to darken wholly the light of the Gospel, and the Dragons Tail never so long, as to knock out every Star out of Heaven or the Church, the Lamb hath all along a Remnant of poor afflicted Pastors ( as well as of People ) reserved in the midst of Babylon, which were called chosen and faithful, Revel. 17. 14. Those are the Witnesses ( which the Holy-Scripture foretells, ) should Prophecy in Sackcloth

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1260. days, or, which is all one, all the 42.  
Months of the Reign of *Antichrist*.

3. Though it cannot be denied, but the People of God (all this term) mournfully bewail'd the Abominations of those times wherein *Antichrist* trod down the Holy City, so may be call'd (*quodam modo*) *Witnesses in Sackcloth*: Yet the Godly Pastors of this People (distinct from them in Office and in the Act of their Prophetical Function) are more properly and peculiarly call'd the *Witnesses*; for 1. The first Reason is, the People are not call'd (any where in Scripture) *Prophets*, as those *Witnesses* be: The 2<sup>d</sup>. Reason is, the People are the Church in the Wilderness, which those *Prophets* fed, *Revel.* 12. 6, 14. so may not be confounded with them, unless we will make a double pair, (according to the notion of some) from *Rev.* 11. 4. the 2 Olive trees to be the 2 *Prophets*, and the 2 Candlesticks to be 2 Churches, which the People make up in the Wilderness.

4. The 3<sup>d</sup>. Reason is, from the power the Lord gave those *Witnesses*, not only to pray and mourn, (which is the work of private Christians, as well as of publick Ministers) but also to Prophecy, not so much by prædicting future things, as by Preaching the Everlasting Gospel, (against the Son of Perdition) as their proper Function, which is not the Function of the People; the 4<sup>th</sup>. Reason, *Prophets*.

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phets are usually distinguished from the People, where they are placed both together, as *Mat. 10. 41. Prophets and Righteous men* are distinct, so in *Revel. 17. 24. Prophets and Saints*: the 5th. Reason, *Ministers* have in all ages *born the heat and burden* of persecuting times, and ever have been the *Sacrifices* for Slaughtering Tyrants, and most likely shall be so, when the *Slaughter of the Witnesses* comes at the end of *Antichrist's* Reign.

5. And those *Witnesses* are call'd *two*, not so much upon the account of any Contradistinction of Orders, but to express the paucity of them, which were very few, (if compared with the *Locusts* out of the bottomless Pit, which were *Innumerable*) and yet not so few, but they were sufficient to confirm the Truth, and publickly to detect the *Abominations of Antichrist*, and to denounce the wrath of God against him; yea, and the exercise of that power (God gave them) was so effectual, that *Fire is said to proceed out of their Mouths*, for devouring their *Adversaries*, *Revel. 11. 5.* for the Lord did make his Words in their mouth to be *Fire*, and the *Popish People* to be *Wood*, and it devoured them, *Jer. 5. 14.* Thus their Ministry is said to torment those that dwell on the Earth, *Revel. 11. 10.* or on Earthly principles.

6. And if that Scripture in *Revel. 3. 10.* [the hour of temptation which shall come upon

*all the World*] be Synonimical to the Slaughter of the Witnesses in the *Street* of the *Great City*; as Dr. *Arrowsmiths* opinion is, taking the word ἐπὶ πᾶσι τῆς οἰκουμένης (as he Reads it) or ἐπὶ τῆς οἰκουμένης ὅλης not largely for *totum terrarum orbem*, for the whole *World*, but strictly, for the *Roman World*, that is, for those Nations subject to the *Roman Power*, for so is [πᾶσαν τὴν οἰκουμένην] taken in *Luk. 2. 1.* If (I say) this in *Revel. 3. 10.* be exegetical to that in *Revel. 11. 8.* thence have we a hint that the *Street* may not be any particular *Kingdom*, (wherein those Prophets are to be slain) but *all the Kingdoms* that either have been, or shall be subject to the *Romish Beast*, which accords with *Graferus*, and Mr. *Medes* opinion of the *Street*, but this for digression.

7. It is very manifest, that God hath had his *Prophets* or *Ministers* to witness to the truth in *all Ages*, even from the very *Apostles times*, and that the *Faith* of the *Reformed Churches* was maintained by the *Antients* ever since that time, our *Jewel* (against *Harding*) doth abundantly prove, ever for 600. Years. Yet as there were divers other *Heresies* that pester'd the Church of Christ; besides, and before that grand heresie of *Antichristianism* prevailed. So the testimony of those *ancient Witnesses* was principally against those *Heresies* precedent to *Antichrist*, as *Athanasius* against *Arrianism*, and *Chrysostom* against *Pelagianism*, &c. doth shew this.

8. And

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8. And though we find several of those *ancient Witnesses to prophecy in Sackcloth*, especially, those two forenamed, who were for a long time in a *mournfull suffering estate* for their *Testimony* against those *Heresies*, &c. Yet may not we take them for those *Sackcloth-prophecies* in Rev. 11. 3. because their *Sackcloth* was put on upon other *accounts*, to wit, for the *Heresies* aforesaid, &c. and not upon the *account* of this *Romish Beast* that was to *tread down the holy City*, for *Antichrist* was not yet come to his *throne* in *their day*. That *Cockatrice egg* was long in the *shell* before it was *hatched*, and appeared a *fiery flying Serpent*; it *stole into the world* (*sensim sine sensu*) *unsensibly*, and at *unawares*.

9. In the following Ages, when the *man of Sin* began to prevail, God raised up *godly and learned Ministers*, who in every Century opposed the *Romish Doctrines*, defending the *sufficiency of the Scripture*, *Communion in both kinds*, *Justification by free Grace*; and *disowning Invocation of Saints*, *Worshipping of Angels*, *Adoration of Images and Reliques*; yea, and *Praying for the Dead*. All which they opposed with many *pregnant Reasons*, and openly testified against all the *corruptions and usurpations of Antichrist*.

10. Inded *Rainerius* (a *grand Papist*) gives us an intimation of the *Antiquity of a Sect* which (he saith) hath now leavened almost

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all Lands, having a great pretence of Holiness, because they *live righteously among men,* and *believe all things truly concerning God,* only they *bate and blaspheme the Church of Rome,* to which the *multitude is very inclinable*: this *Sect* (so pernicious to the Church of Rome) hath been ever since Pope Sylvester (he grants) in the *days of Constantine*, if not from the *Apostles times*. From this hint it may be said, that there hath been *Witnesses* against Rome (such as the *Pauperes de Lugduno* were, he he writes on) ever since the 3<sup>d</sup> Century in *Constantines time*, *Rainer. contra Hær. cap. 4. pag. 54* those were true Protestants.

11. But though this be certain (beyond controverſie) that the same Truths (professed by the Protestant Churches) have been defended by the Antients, not only from *Constantines time*, but also from the very *Apostles*. Yet to find out *Witnesses, distinct witnesses, and witnesses in Sackcloth, mourning for the Abominations of Antichrist, before Antichrist was revealed*, I think will prove very difficult; and seeing God gives us a plain intimation, that the *flood of Arrianism must be swallowed up before the rise and revelation of the Antichristian Beast*, Rev. 12. 16. & 13. 1, 11. I conceive the proper *Witnesses* against *Antichristianism* will hardly be found till the *Arrian heresie* expire, and the Testimony against it be fulfilled: we cannot make them *contemporize*.

12. Now:



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12. Now if *Antichristianism* could not be revealed, while *Arrianism* was regnant in the World; and if we despair of proper *Sackcloth-witnesses* (such as we now treat on) before the *Revelation of Antichrist*, then it may contribute no little light to us in this grand Inquest, to search after the time when the Church left groaning under *Arrianism*: for God doth not burden his Church with two such great evils (as *Arrianism* and *Antichristianism*) both at once: the *Epocha of the latter must be the expiration of the former*.

13. That the *Arrian Heresie* began in the 3<sup>d</sup> Century, is obvious to all vulgar understandings, for the suppressing of which Heresie, the general Council at Nice in *Bitbynia* was called, in the Year 325. after Christ: but the *venemous plants* of that Heresie was so deeply rooted, that they could not be plucked up thereby: and so *Arrianism* spread like a *Gangren* (*ut supra*) and infested the Church for some Centuries after, and though those good Emperours, *Theodosius* (both elder and younger) *Arcadius*, *Martian* and *Justinian* improv'd their zeal and diligence against it, yet could they not bring it to an utter extirpation, or to a cessation of its Persecution.

14. The Church of God was sadly persecuted by the *Arrian Vandals*, till the good Emperor *Justinian* sent his brave General *Belisarius* against them, and thereby freed the *Christians*

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*stians* from their Persecution, subverting their Empire in *Africk*: this was done (according to *Helvicus*) in the year of Christ, 533. And yet in *Asia* the seeds of this *Hereſie* could not be rooted up, but the *Eastern Churches* were crumbled into Factions, and wearisome Digladiations (by it) among themselves: till *Mahometaniſm* aroſe, and ſwallowed up all before it. This was about the 6. Century, and much what contemporary with *Antichriſtianiſm*, ut ſuprà Par. 34. cb. 2. — *Vix lucem in Occidente aſpexerat Antichriſtus, cum repente in Oriente exortus eſt Pſeudopropheta Mahometes*, ſaith Biſhop *Uſher de Succeſſ.* pag. 31.

15. It follows then that the *Witnesses* testimony againſt *Arrianiſm* laſted till the 5. Century, then how can we find *genuine Witnesses* againſt *Antichriſt* till the 6. Century. Among thoſe *Fathers*, which our *Historians* and *Chronologers* call (*patres ſub Papatu*) *Alſted. Encyclopæd.* pag. 2840. which they begin to reckon by ranks about Century the 6. Indeed I find *Hierom* in the 4th Century to witneſs that *Antichriſt* was coming, when he ſaw the Empire ſhaken by the *Barbarians*, but he is no *Witness in Sackcloth* againſt *Antichriſt* revealed.

16. I find (upon diligent ſearch) that *Gregory the great*, juſt upon the 6. Century comes forth much like a *Sackcloth-Prophet*, and mourns out thoſe words in his day, *Putreſcentem.*

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*tem quasi navem Ecclesiam habemus, & tempestate fortiter obviante; jam jamq; putridæ tabulæ naufragium sonant.* Which dolefull complaint of Gregory's Agobardus Bishop of Leiden (living in the 3d Age after him) took up, subjoyning to Gregory's words a more dolefull ditty, *Si tunc jam putrescebat navis Ecclesiæ, & si ejus tabulæ jam putridæ erant, quid nunc est,* Agobard. *ad Ludovicum Imperatorem de Regimine Ecclesiastico.* If the Church was a crazy Ship, ready to be broken with a storm in Gregory's day (as he mourned) 'twas much more so in 3 Ages after Gregory.

17. Yea, the same Gregory lib. 4. epist. 32. breaks out into this mournfull exclamation, *O Tempora, O Mores, sæviunt & dominantur quotidie in necem fidelium cultores Idolorum & tamen Sacerdotes qui in pavimento & cinere flentes jacere debuerunt, vanitatis sibi nomina expetunt, & novis & prophanis vocabulis gloriantur.* And as if through a prospective Glass he had seen a storm arising, this same Gregory prophesies of his succeeding Age, *Qui post nos vixerint, tempora deteriora videbunt, ita ut in comparatione sui temporis felices nos dies habuisse æstimabunt,* lib. 8. epist. 36. and further, *Omnia quæ prædicta sunt, fiunt, rex superbiæ propè est, & (quod dici nefas est) Sacerdotum ei præparatus est exercitus,* lib. 4. epist. 38. He foretells sad times were coming, when the king of pride (*Antichrist*) comes.

18. Gre-

18. *Gregor. magn.* writing to *Mauritius* the Emperor, ep. 32. lib. 4. saith, *Ipsa Christi mandata superbi atque pompatici cuiusdam sermonis inventione turbantur: Petro quidem cura Ecclesiae committitur, universalis tamen Apostolus non vocatur: & Confacerdos meus* (*Johannes Constantinop.*) *Universalis Episcopus vocari conatur.* From hence I note, that in Gregory's time *Antichrist* was more likely to be revealed, at *Constantinople*, than at *Rome*. And the same Gregory saith, *Juxta est ille, de quo scriptum est, ipse est Rex super universos superbiam filios, quod non sine gravi dolore dicere compellor.* Then shewing *John* of *Constantinople's* ambition to the Bishop of *Alexandria* and *Antioch*, he concludes thus, *Ob quam gravi considerationis burden gemitu torqueor!* epist. 32. lib. 4. herein he speaks like a mournfull Witness.

19. Now what can be said to this propheticall Testimony against *Antichrists* revealing (though not yet revealed) but as our learned Bishop *Usher*; that this Gregory the great did not speak these things of himself, but rather he prophesied (as *Caiphas* did) being High-Priest that Year: for he laid down this Rule, *Quisquis se universalem Sacerdotem desiderat, is in sua elatione Antichristum praecurrit*, which fell out soon after his death, he strenuously opposed *John* of *Constantinople*, in his aspiring after this Title, calling it *Diabolicam superbiam & Antichristi malitiam*, lib. 4. epist. 6.

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20. He did not only oppose it in others, but also did abominate it in himself, confidently asserting that *In istud scelestum vocabulum (universalem scilicet Episcopum) consentire, nil aliud esse, quàm fidem perdere*, and calling himself *Servus servorum Dei* (whether Hypocritically, as some say, I dare not judge) yea, and acknowledging himself a Subject to the Emperor *Mauritius*. Notwithstanding all this, I cannot make this Gregory my first Sackcloth-Propbet, not only because he was a notorious Patron of Superstition, though an Opposer of this Supremacy, but also, because the mystery of Iniquity was but opening her Pack of Abominations in his time, and not yet revealed: now this Sackcloth-Prophecy must not forego it, but contemporize with it, least an inequality be made twixt 42. M. and 1260. days.

21. *Isidore* ( who was Pupil to this Gregory the great ) is more likely to be a witness against Antichrist revealed, for then *Phocas* ( that second Zimri ) had slain his Master, and midwiv'd Antichrist into the world. This *Isidore* beheld with his eyes that grand usurpation of Universal Supremacy, not only in *Boniface* the third, but in three other Popes after that *Boniface* ( living till about 640. Y. after Christ ) and so had more occasion to abominate this Antichristian arrogancy then his Tutor ( Gregory the great ) had. Yea, and might better say ( then his Name-fake that lived before him )

Eccle-

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*Ecclesia fœminæ cuidam similis est, quæ ex antiqua felicitate excidit, ac signa tantum habet ( ornamentorum scilicet Arculas ) opibus autem spoliata est.* She hath the chest, but lost the cash.

22. This *Isidor* makes not *Petrum* but *Petram* the Rock to be the *Foundation of the Church*. *Illyricus Catalog.* Test. Verit. pag. 647. and *Alsted* joyns *Sophronius* with him, saying of them that they teach so of their Works, *Ut ex iis plurimæ Romanæ Curia dogmata possint refelli*, Chron. Test. ver. pa. 369. and that *Toletan Synod*, Anno Christ. 630. wherein *Isidore* sat President (as *Calvisius* pa. 677. saith) decreed against the Corruptions of the Romish Clergy.

23. *Alsted* saith, *Seculum istud à Gregorio magno adeò sterile admodum fuit, ut non usque quæque clari sunt viri modò recitati.* So dismal was that darkness when *Antichrist* began to see the light, not much unlike the *Apostles Voyage*, Act. 27. 20. wherein neither *Sun* nor *Stars* for many days appeared. For after the *Light* of the *Primitive Church* expired, little considerable Knowledge shone forth in the midst of the *Antichristian* ignorance and blindness: Yet all along the 6. Century, and so downward, God had his *Witnesses*, against *Antichrist* (though but few) which are call'd [ *pætres sub Papatu* ] such as *Hesychius*, *Leontius*, *Venerable Bede*, *Damasen*, *Haimo*, *Theophylact*, *Oecumenius*, *Rabanus*, *Bertram*, *Paulus Draconus*, &c.

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24. *Illyricus* tells us that the Order agreed upon in the 5. Century, was, that the *Romish Bishop* should have the *first Place* in the Councils, the *Bishop of Constantinop.* the 2<sup>d</sup> Place, the *Bishop of Alexandria* the third, and the *Bishop of Antioch* the fourth: and that this was agreed on for *Order sake*, but not for *Dominion*. Yet he further shows, that this Order of the 5. Century was turned into *Dominion* in the 6. *Illyr. Cat. Test. pag. 619. to 632.* at large, and in *pag. 695.* he tells of a Book which *Clemens* wrote against *Boniface*, who got it burned, which Book, were it extant (saith he) *Nos de multis rebus commonefacere posset.* it would tell tales out of the School. Thus *Antichrists revelation* must be in the sixth Century.

25. But more particularly *Anastasius* Bishop of *Antioch* in the year 607. looks much like a *Sackcloth-mourner*, who was named *Sinaita* from his long fasting and praying in Mount *Sinai*, as *Nicephorus* lib. 18. cap. 44. (if he may be credited) relates, this *fasting* and *mourning* was immediately after the *revelation of Antichrist*, and so renders it the more probable, being the very year after. About the same time our own Historians tell of that famous Preacher *Wolferus*, that like another *Elias* (according to the description of the *Witnesses*) obtained Rain from Heaven in plenty, which had been much wanting for 3 Years together, about

bout this time also *Daganus* (this *Daganus* refused to eat bread with the *Romish* Bishops in the same Inn, utterly rejecting them) and several other Bishops opposed the *Romish* Rites, and refused all Communion with their *Romish* Bishops, saying the Profession of Christianity was purer amongst them, than that which they brought from Rome.

26. The same *Isidore* aforesaid (*Lib. 8. Etym. Cap. 11.*) saith of *Antichrist*, *Christum se mentietur & contra eum dimicabit, & adversabitur, Sacramentum Christi (ut veritatis eius Evangelium) solvet, omnesque veteris legis Ceremonias restaurare tentabit*: He will feign to be for Christ, yet War against him: he will restore the Ceremonial Law of *Moses*, and corrupt the Sacraments of the Gospel of the Messiah, and *Olympiodorus* also in the 6th. Cent. (in *Eccles. 4. Cap.*) saith, *Vidi ipsos peccatores cum adolescente Secundo, hoc est, Antichristo, qui exurget pro domino nostro christo*: he calls *Antichrist* [adolescent] quia *juvenili temeritate est in malo fervidus, robustusque nequitiae Innovator*, He was Rash, Heady, and Hot in his Innovations, when but a Youth: *Magd. Cent. 6. Cap. 4. Pag. 121. A.* and besides this *Olympiodorus*, I find that *Illyricus* brings in several other Witnesses to succeed in that age, as *Iustus*, *Cassiodorus*, &c. *Illyr. Test. Ver. Pag. 576. 577. 578.*

27. *Olympiodorus*, *Iustus*, and *Cassiodorus*, oppos'd.



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oppos'd the Popish points, and expressly say about this primacy of the Romish Bishop, [*Caput Ecclesiae Christus & unus Pastor est Christus qui unum habet Gregem, Sc. unitatem Ecclesiae Catholicae,*] and *Johannes Maxentius*, who would have disputed at Rome against their Errors, but was ill treated there by the Pope; which made him break out into those words, *O mira furiosorum Cæcitas, & a veritate alienatarum mentium Criminosa fallacia: neque enim fas est, tam aperte posse mentiri Episcopum Romanum,* Oh the Impudence of the Pope thus openly to prevaricate; about this time *John of Beverley* mourn'd out his Soul for the troubles of the Church, leaving his See at *York*, he died at *Beverley* with a Gospel Spirit, *Illyr. Test. Pag. 696.*

28. This *Maxentius* aforesaid had a Bull issued out against him by the Pope, which he Answers, and Reproves the Pope of several lies in it, and rebukes his Pride very often, *Illyr. Catal. Test. Ver. Pag. 584.* and (our *Illyrius* adds many other Witnesses in the 6th. Cent. against *Antichrist*, as *Adelhelmus*, *Cæsarius*, *Julian*, *Pomerius*, and some others, pag. 647. and *Alsted* adds *Hesychius*, who upon his Commentary upon *Leviticus*, hath many Testimonies concerning the Truth, *Catalog. Test. Verit. Pag. 369.*

29. *Alsted* says of this *Cæsarius*, [*Egregia quædam Scripsit, quæ non favent papistæ*  
rum,

*rum Doctrinae* ] his Writings favour not Popery, *ibidem.* and *Sabellicus* (*Ennead. 8. lib. 6.*) tells how *Peter of Constantinople* oppos'd Primacy in the *Roman Bishops*, as *Gregory* had done in *John of Constantinople*, and *Paulus Cretensis* *appellationem ad sedem Romanam concedere noluit*, he allow'd not of Appeals to *Rome*, as *Vitalians Ep.* in *tom. 2. Concil.* makes it apparent: The *Magdeburg Centurists* makes *Isidore, Cæsarius, Adelhelmus, Julian, Pomerius*, Witness to the Truth, *Cent. 7. Cap. 4. Pag. 28.* and say of the *Bishops of Constantinople*, [*quòd Phocæ constitutionem molestè tulerunt, & a Romanæ Ecclesiæ formâ abhorruerunt,*] they loath'd the *Romish Forms and Dominion*, *Pag. 125.*

30. *Bede* tells us of *Aidanus*, (our own Countreyman) who stood off not only from *Romish Primacy*, but from *Prelacy*, in his owning a Synod wherein *Elders, Deacons, and People*, met, *Bede lib. 3. Cap. 5.* and when the *Romish Ceremonies* were intruded on the Church, he said, *non gravia legis, non Pharisæorum onera populus proponenda*, the yokes of the Law and burdens of the Pharisees, ought not to be impos'd upon the People, *Osiand. Epit. 7th. Cent. Pa. 125.* and another of our Countreymen [*Finmanus*] hath this eminent Encomium left upon Record, that he was [*Christianæ libertatis strenuus propugnator contra jugum pontificium*] a stout Champion for *Christian Liberty* against *Romish Tyranny*,

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ranny, *Magdeburg Hist. Cent. 7. Cap. 70. Pag.*  
289. and 2. *adversus Ceremonias pontificias Rom.*  
*fortis defensor Osiand. Epit. Cent. 7. Pag. 180.*  
and in the year of Christ 638.

31. Osiander also tells us of Colmannus, qui  
masculè sese pontificiis traditionibus opposuit,  
who bravely withstood the Romish Traditions,  
*Cent. 7. Pag. 196.* adding also to the number  
of those Witnesses the aforesaid Casarius, *ibid.*  
and the *Magdeb. Centurists* say, *quædam con-*  
*cilia hujus ætatis veritatem Testantur*, some  
Councils defended the Truth in that day, *Cent.*  
*7. Cap. 4. Pag. 28. and Pag. 189. Concil. Angl.*  
(at our Hereford) acted, *ut nullus Episcoporum*  
*se præferat alteri per Ambitionem*, no Pre-  
late must prefer himself before another by Am-  
bition, this in Y. 673. or (as Helvicus) 664.  
and the 11th. Toletan Council condemns the  
[αταξία Papiστικαμ] Popish Disorder, which  
Helvicus makes about 674. see *Illyricus, pag. 689.*  
and *Alsted Chron. p. 369.*

32. I have been larger in producing Wit-  
nesses against Antichrist in the 6th. Century not  
only, because I take that to be the Epochæ of the  
Beasts Revelation, but also because I cannot  
find (upon my very strict scrutiny) any Witnesses  
before that, *Cent.* against the Beast Revealed,  
wherein I have the concurrence of many Re-  
verend and Learned men: *Augustin (in libro*  
*de Antichristo)* saith, *Antichristum non Antea*  
*in mundum venturum esse, nisi venerit primum*  
*discessio,*  
Q

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*discessio*, i. e. *nisi discesserint omnia Regna a Romano imperio, quæ prius subdita erant, hoc autem Tempus nondum advenit*, there must be a departing of the Kingdoms from the Empire, before *Antichrist* come, this is not yet done, saith he in the 4<sup>th</sup>. Century, and Gregory saith the like (as before) in the end of the 5<sup>th</sup>. Century.

33. The *Magdeburg Centurists* say, (*Centur. 5. page 1. F.*) *plus nimio concessum est, Antichristus hoc seculo quasi intra Viscera Receptus videatur, qui posteriori seculo (veluti maturus fœtus) est editus*, and in Century 6. *Cap. 1. pag. 1. G.* [*Antichristi Regnum, quod quasi in alvum Ecclesiæ superiori seculo receptum est, hoc seculo vitam & Incrementa accepit, & quasi ad maturitatem suam & ad ipsum partus Tempus sub Phocâ imperatore est deductum*] *Antichrist* lay lurking in the Womb all the 5<sup>th</sup>. Century, and when he was fully ripen'd for the Birth, he was brought into the World by *Phocas* in the 6<sup>th</sup>. Century: This is a clear proof from many Learned men.

34. So likewise *Osiander* in his *Epitome, Histor. Eccles. Cent. 5<sup>th</sup>. Pag. 1.* says that then might be *Antichrists Birth and Cradling*, as well as *Conception: Antichristianismus* (saith he) *hâc in Centuriâ conceptus*, and *Pag. 179. hæc fuere Antichristi Romani incunabula*] not yet made manifest, and *Cent. 6. Pag. 1.* he saith, *In hæc Centuriâ Antichristus pedem*  
in

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in Ecclesia dei posuit & fixit: and Cent. 7. Epist. 2d. Pag. tunc Antichristus Rom. sedem suam plenarie in Ecclesiam dei collocavit, quam ipsius Antecessores aliquoties inferre conabantur, Antichrist fix'd his foot, he took full possession of the Church of God in the 7th. Century, which his Predecessors did but endeavour to do.

35. And Cent. 7. Pag. 1. he saith Antichristus adjuvante Phoca Ecclesias dei sub jugum suum misit, Antichrist by the help of Phocas, brought the Church of Christ under his Yoke: for till Boniface the 3d. those words [Volumus & Jubernus] which he calls, (vox Superba Antichristi) was not heard of: and the Bishop of Rome became not Antichrist, donec Malefacius ille Bonifacius a Phoca Imperatore obtinuit, &c. till he obtain'd a full power of calling together and breaking up Synods, of Confirming and Abolishing the Decrees of the Synod: till then, he did not Seat himself in the Church of God, as Paul foretold, it should come to pass, 2 Thess. 2. Osiand. Epit. Cent. 7. Pag. 14. 15.

36. Illyricus also makes this Boniface the 3d. primum in Regno magnæ bestiae Regem, the first King in the Beasts Kingdom, who had the mouth of a roaring Lyon, and spake like a Dragon, Revel. 13. 2. 11. 2ly. He makes Pope Joan to begin the Kingdom of the great Whore, and 3ly. He makes Pope Sylvester the

2d. to begin the Kingdom of the great Dragon, because then began the Pope-Conjurers, Necromancers, Robbers, Murderers, &c. then 4ly. He makes Innocent the 4th. to begin the Kingdom of the Locusts, by whom the Fryar-Mendicants came and spread themselves all over the World; and lastly, *The declining Kingdom of Antichrist*, he reckons from Julian the 2d. who threw Peters Keys into Tyber, as Unvaileable, and took Pauls Sword, which (he said) should prevail, Illyr. Catal. Test. Ver. Pag. 650.

37. *Illyricus* likewise Relates a famous Story of *Agestinus*, in this 6th. Century) that was expell'd the Colledge for his Witnessing against Popish fooleries to *Eustasius*; for Redress of this grievance, the Synod at *Matison* was summon'd by King *Lotharius*, wherein *Agestinus* makes a particular *Invective* against the Superstitions of that day, in Y. of Christ (as *Helvicus* reckons) 625. and could we have a faithful account of this Synod, (saith *Illyr.*) freed from the Monkish Writers, some grave Witnesses against *Antichrist* would be found, *Illyr. Pag. 676.* *Alsted* also begins the Infancy of *Antichrist* at Innocent the 1st. Year 404. his Childhood, at Boniface the 3d. Year 606. his Youth, at Leo the 3d. Year 800. his grown Age, at Hildebrand, Year 1075. and his old Age at Leo the 10th. Year 1517. then rose *Lutber* against Leo's Indulgences, *Alsted Chronol. Pag. 392. 394.*

38. And in the 7<sup>th</sup> Century Bishop Usher demonstrates, that at least the Church did live then (though she had not *sound health*) in giving her Testimony against *Antichrist*, as many Bishops exploded *Antichrists Images* at *Constantinople* in Y. 754. and further shows how the *Brittish, German, and Gallick Churches* gave the like Testimony (sighing out their [ *proh dolor* ] like *mournfull Witnesses*) with the *Oriental Churches*, against *Image-worship*, Usher *de Successione Ecclesiæ* pag. 33, 34.

39. But in the 8<sup>th</sup> Century, Gregory the fourth (unlike to the first of that name fore-named) appeared such a man of Sin in his proud Tyrannical Usurpations, that *Italy* it self had several *Sackcloth-witnesses* against that *Antichrist* (as *Baronius* confesses, *Ann.* 863. *Sect.* 42.) *Inter quos fuit Basilius, Zosimus, & Metrophanes, cumque ipsis multi alii, qui hujusmodi tyrannidem deplorabant, & ad Ecclesiarum defensionem multis cum lacrymis opem ab aliis implorabant*, Many Witnesses then deplored *Antichrists* Tyranny, and implored the help of others against him. Usher *de continua Success.* pag. 39. & 40. In this Century also *Albertus, Clemens, & complures alii à Bonifacio dissenserunt*, *Histor. Magdeburg.* Cent. 8. and vehemently opposed him. *Avent. Annal. lib.* 3. I name but few witnesses in those Cent. (because it is not doubted of by any, but by Enemies) and they be too many to

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be quoted. See *Magde. Cent.* 7. pag. 277.

40. Then in the 9th Century, *Agobardus*, *Rabanus Maurus*, *Bertram*, yea and *Scotus*, were all *Orthodox* about the *Lords Supper*, and opposed the *Popish Doctrine of the Real Presence* with the Authority of *Austin*, as well as of the *Scripture*. *Fox Martyrol.* 1st Vol. pag. 187. And he shews how *Scotus* also assented to the *Græcian Church*, more than to the *Roman*. See also *Ins<sup>u</sup>divinum Ministerii*, p. 54. *Orian. Epit.* 9. *Cent. pa.* 44. *li.* 4. *c.* 1. *Clark Martyr. Engl. pa.* 42. *Dr. Humphry Regius* Professor at *Oxford* tells this story of *Scotus* (out of *Crinus*) in his Preface to *Praxis Jesuitism.* pag. 22. that *Scotus* was supposed to be poyson'd by some of his own *Popish Scholars*, for his *Testimony against Popery in that Point*. And about the latter end of this Century, *Arnulphus* Bishop of *Aurelia* speaks boldly in a Synod at *Rhemes*. *Quid hunc in sublimi folio residentem veste purpureâ & aurea radiantem? quid hunc (inquam) censetis?* *Antichristus est:* and sadly mourns there, *quòd Religione profligatâ, nomen Dei impune humilietur; & Cultus divinus etiam à summis Sacerdotibus condemnatur*, who is this that sits on his Throne in Scarlet? 'tis *Antichrist*, who by a loose Religion lays the Truth waste, yet escapes scot-free. *Usher. Ibid.* pag. 44.

41. In the 10th Century (though *Bellarmin* says, *Nullum seculum indoctius & infelicius.*)



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*cious.*) Yet God had his *Witnesses* against *Antichrist*, as appears by our own *Elfricks Homily* in the *Saxon Tongue*, appointed to be read at *Easter* to the People in *Confutation of the Real Presence*; neither was this the Opinion of one Bishop (to wit) *Elfrick* only, but *Wulf-sine* Bishop of *Sherbourn*, and *Wulfstane* Bishop of *York*, and divers other Learned Men in that time: but especially *Berengarius* was a witness in *Sackcloth* against *Transubstantiation*, an error that crept late into the Church, and yet was the first that was most vigorously opposed.

42. In the 11th Century *Bernard* writes, wo be to this Generation for the leaven of the *Pharisees*, &c. all pretend to be the *Ministers* of *Christ*, and yet serve *Antichrist*; for he is *Antichrist* which counterfits himself not only the *Day*, but the *Mid-day*, extolling himself above all that is called *God*, this is (as he calls him) the *meridian Devil*, &c. And in another place, he in Prayer mourns out those words [Ob God, thy near Friends (in pretence) come near to conspire against thee, &c. Alas, alas, oh Lord God, these are the chief in Persecution, that are chief in the Church, and about their forbidding Marriage, he saith, it fills all [Concubinaris incestuosus, seminisflus, mollibus, masculorum concubitoribus & omni denique Immundorum genere] with filthy Fornicators, effeminate, incestuous, Seed-shedders, Sodomites, all manner of uncleanness. This is spoke like a Witness.

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43. Then in the 12th Century, more *Light* began to break forth, and the *Waldenses* appear'd (those famous *Witnesses* against *Antichrist*) that communicated *Light* to many Nations. Infomuch that in the 13. Cent. our own *Groftthead* Bishop of *Lincoln* (*Romanorum mal-leus*) daringly wrote to the *Pope* himself, that he was *Antichrist*. In the 14. Cent. appear'd *Bradwardin*, *Armachanus*, and that famous *Sackcloth-Prophet* *John Wickcliffe*. In the 15: Cent. *John Hus*, *Jerom* of *Prague*, and then *Luther*, &c. So that in no Cent. did the Lord want *witnesses* to his *Truth*, besides many others that mourn'd in secret places of the wilderness, which are not found upon Record.

44. Thus from the beginning of the 6th Century, *Witnesses in Sackcloth* may be found against *Antichrist* revealed, but not so clearly from the 4th Century (which yet many hath followed) from *Innocent* the first, which not only *Event*, but also this *Argument* seems to gain-say, to wit, though *Innocent* the first attempted *Supremacy*, yet on a slender Foundation, infomuch as his Successors *Zosimus*, *Boniface* the first, *Cælestine* the first, and *Sixtus* the third, bottom'd their claim of *Supremacy* upon a supposititious Canon of the Council of *Nice*. This fraud was detected by the *African Bishops*, comparing it with the *Authentick Copies*, Alsted *Encuclop. Histor. pag. 2849. at large.*

45. Methinks to foot the accompt of *Antichristi-*

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*Christianism* from *Leo* the first, seems far more probable, than from *Innocent* the first, because this *Leo* the first insisted upon no *supposititious Canons* for his *Supremacy* claimed, but (as *Alsted* saith) [*Cunctis majoribus suis astutius egit*] he was more crafty than all his Predecessors; pleading a *Divine Right* for his *Primacy*, that *Christ* gave to *Peter* above all the *Apostles*, & so consequently to the *Roman Bishop* (*Peters* Successor) above all other *Bishops*. This plea his *Legats* strenuously urg'd in the Council of *Chalcedon*, in the Y. of *Christ* 450. as *Helvicus* accounts it, or 440. as *Prideaux*, being the 4. Oecumenical Council, to which if we add the term of *Antichrist* (1260.) it will fall about 1700. or 1710. Y. after *Christ*.

46. This seems a more probable *Epocha*, not only because *Event* hath not yet confuted this, as it hath done the other: but 2ly. because the highest claim for *Supremacy* (to wit, *Jus divinum*) was then pretended: 3ly. the name (*Leo*) suits well with the *Beast* (*Antichrist*) who is said to have the mouth of a *Lion*, and a mouth speaking great things, *Rev.* 13. 2, 5. as if this *Leo* (call'd *Magnus*) were graphically pointed at in that description. But 4ly. tis observed that 3 great *Dispensations* about *Antichrist*, fell out under 3 *Leo's* [*Beasts* all] this *Leo* the first laid the foundation, *Leo* the third advanc'd the *Kingdom* of *Antichrist* by crowning *Charles* the Great. And *Leo* the ninth

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ninth (or as some say the tenth) weaken'd it,  
and perhaps a 4th Leo may arise to destroy it,  
about the Y. of Christ 1710.

47. But the most probable of all, is the ri-  
sing of *Antichrist* at 606. *ut supra*. For 1.  
Gregory the great said after Leo the great, that  
*Antichrist* was but at Hand in his time. 2ly.  
Boniface the third then caught the Bird of Su-  
premacy, which his Predecessors only beat the  
Bush for. • 3ly. Luther then timed *Antichrist*,  
who was so much enlighten'd against him, and  
many solid, holy, and learned Men since, ac-  
cording to which, *Antichrists* fall may be pro-  
tracted till about the 18. Century. *Exitus acta*  
*probat*, Event will be the best proof.

48. Thus through the help of Christ I am  
at length arriving out of this troublesome Sea,  
wherein I could find so few way-marks to guide  
me in my search after so abstruse a point. Those  
first Ages of *Antichrist* were very unhappy in  
the rarity of famous Writers, or (at least) the  
Monuments of very few be come to our hand,  
because the mystery of Iniquity more and more  
prevailed: hence *Illyricus* saith, *Pontificiorum*  
*astu, scripta omnia, quæ Primatum Romanum*  
*& Superstitiones ejus seculi impugnabant, sup-*  
*pressa sunt, & ex bibliothecis ablata, & flam-*  
*mis consecrata*, *Illyr. Cat. Test. pa. 676.* those  
Writings are few upon Record, being either  
consumed with the teeth of Time, or cancel'd by  
an Index expurgatorius.

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49. Yet this is a received Truth, and subscrib'd by all, That the Faith (which Christ and his Apostles taught in the first Age) had visible Professors and Witnesses in all ages, for otherwise the gates of Hell would have prevail'd against it, and Christ would not have been present with the Church to the end of the World. Therefore that there were Witnesses in every Age can be doubted by none, but to assign all the Witnesses (in every Age) to that Faith which was once delivered to the Saints, from the [ *primo Antichristi ortu* ] *hic labor, hoc opus est*: and though Witnesses to the Truth be found to be few in comparison of the Enemies to the Truth, yet by those few we may conjecture, many more (as in *Ababs* time) lay hid unregistred. So that to say our Religion was not before Luther, is a Popish slander, seeing it is unanswerably proved, that the Faith of our Religion is the same Faith which Christ and his Apostles taught in the primitive times.

50. To conclude, the precise point of time for Antichrists fall, can hardly be demonstrated from Boniface the third neither; because Phocas his grant to Boniface, Palmerius makes to be in Y. of Christ 607. and Beda 612. Magdeburg. Centur. 7. pag. 121. D. E. though most make it in the 606. This uncertain (*substratum*) compells me to leave the pointing out of this Punctilio of time to God only. It shall be one day known to the Lord, Zech. 14. 7.

[ *Hu Jevadang Jehovab* ] is an exclusive expressi-

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expression, God only, and not Man knows it, *tis neither night nor day with us.* When the Church hath no Prophet (there being [*Chabimath Chazon*] a sealing up of Prophecy, Dan. 12. 6, 9.) to tell her *how long*; then she goes to God and cries, Oh God, *How long*, Ps. 74. 9, 10. The Saints upon Earth cry, *How long*, Ps. 13. 1, 2. The Souls under the Altar cry, *How long*, Rev. 6. 9, 10. And Christ (himself) cries, *How long*, Zech. 1. 12. God answers with *good words and comfortable*, v. 13. to wit, v. 21. that *his barmers shall I fray the Beasts horns*, 2. cast them down, 3. cast them out as Gentiles, 4. cast them away, as a stone out of a sling, 1 Sam. 25. 29. God will give them *scattering for scattering*, 1 Sam. 2. 3, 13. Luk. 1. 51, 52. 1 Kin. 14. 10. In the mean time our work is Waiting and Watching, which is 1. *Angelical*, Dan. 4. 10, 13. and 2. *Evangelical Work*, Mat. 24. 42. & 25. 13. & Mark 13. last. No Watchman can tell us *what time of Night it is*, Isa. 21. 12, 13. onely that the Sun-set to our *Antipodes* (or *Antichrist*) is Sun-rise to us, *untill the Day dawn, and the shadows flee away* (the Church saith) *I will get me up to the mountains of Myrrh, and hills of Frankincense*, Can. 4. 6. This holds out 1. our *Repenting* - which is as bitter as *myrrh*, Lam. 3. 19. 2. our *Praying-work* which comes up as *Incense*, Ps. 141. 2. Oh, that we may be found so doing, til the *sun of right: arise with healing in his wings*, then shall we go *forth* (from the bondage of *Babylon*) and grow up as calves of the stall, Mal. 4. 2. FINIS.

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